No Popery,

OR A

CATECHISM

AGAINST

POPERY:

WHEREIN

The Heretical Doctrins, Idolatrous Worship, and Superstitious Practices of the

ROMAN CHURCH

ARE

Briefly yet Plainly Refuted, and the

Protestant Principles

Proved by Testimonies of Holy Scripture, and Evidence of Reason.

By a Minister of the Gospell.

Little Children keep your selves from Idols. 1 Joh. 5. 21.

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TO THE READER.

AMongſt the various Methods of Inſtructing ſuch as are weak and ignorant, none hath been found more uſeful than that by way of *Queſtion* and *Anſwer*. And as Chriſtianity did at firſt diffuſe it ſelf by this way of Teaching, ſo the Truth and Purity of it have been beſt preſerved, when Paſtors have effectually applyed themſelves to *Conſcientious Catechiſing* of thoſe under their Care and inſpection. By this

means did the *Waldenſes* and *Albigenſes* maintain the Doctrine and Worſhip of the Goſpel among them, when Error, Superſtition and Idolatry had overſpread the face of the *Weſtern* Churches. Nor was any thing more uſeful to the promoting the Reformation, than the *Catechiſms* of ſeveral Eminent Perſons, whom God employed in that *Bleſſed Work*. For tho' Preaching be a very good way of preſſing known principles upon the *Conſciences* of men, yet *Catechiſing* doth much excell it in conveying Light and Knowledge into their minds. And through the woeful and univerſal neglect of this, does Ignorance come ſo much to abound, even where Ser-

mons

mons are moſt frequent, as well as plain and practical. For through want of Acquaintance with the points and ſubjects concerning which Miniſters treat in thoſe continued Diſcourſes, they are incompetent Auditors of what is delivered, and ſo loſe much of the benefit of it. And as the preſent decays in Religion, are to be aſcribed to no one thing more than a faileur of *Catechiſing*; ſo the Ignorance which thereupon enſues, is that which betrays multitudes to be impoſed upon and perverted by ſuch as lye in wait to deceive. For next to the being ſtrangers to the power of that Religion which we do profeſs, the want of being well grounded in

the Doctrines of it, is that into which the revolt of ſo many to Popery is to be iſſued and reſolved. And as the apprehenſion of our ſecurity from the Reintroduction and Eſtabliſhment of the *Romiſh* Religion in theſe Nations, hath occaſioned our ſloth and negligence in unmasking and detecting the folly of the *Tridentine* Faith; ſo the juſt fears we are brought under, of its obtrudeing its ſelf once more upon theſe Kingdoms, do beſpeak all who deſire to approve themſelves faithful to God, and the Souls of Men, to concern themſelves more in diſcovering the falſhood of all the Articles of the *Romiſh* Creed.

And

And as the difference betwixt the Profeſſors in *Britain*, and thoſe that profeſs the *Reformed Religion* in *France*, is to be admired with reſpect to that Ability which appears in them beyond what is in us, to refute and expoſe the Papal Tenents; ſo their preſent ſtedfaſtneſs in the Doctrines of the Goſpel, when they are called to ſuffer the Loſs of all things for them, is much owing to their having been inſtructed before hand in all the Principles that lye in *Controverſie* between them and the Papiſts. For tho' the Tranſcript of *Goſpel Truth* upon our Hearts will be our beſt Preſervative in a day of Trial, yet the being able to give an account of the

the reaſon of our Belief, is needful as well for the honour of our Religion, as the prevention of our Apoſtacy, when we come not only to be accoſted with Arguments againſt it, but threatned with *Fire* and *Faggot*, unleſs we renounce and abandon it. And tho' there be many Diſcourſes, wrote with great Strength and Learning, both to inform and fortifie our minds in the Belief of the Doctrines which we profeſs; yet there are but few Diſcourſes in Print, either of that brevity, or accommodated for manner and plainneſs, to the Capacity of the weak, as is neceſſary. The want whereof, as it recommends the ſeaſonableneſs of this *Catechiſm*

and

and familiar Treatiſe; ſo if People will but conſult their own Souls, they will have reaſon for being thankful to God, for the proviſion which is here vouchſafed them. In which as they will find the Errors of the *Romiſh* Church truly repreſented, ſo they will find them as nervouſly confuted and overthrown.

The

The Order of Sections.

Sect. 1. OF the Scripture pag. 1
2. How the Scripture may be known to be Divine. 4
3. Of the Authority of the Scripture. 7
4. Of the Perfection of the Scripture. 10
5. Of the Reading of the Holy Scripture. 14
6. Of the Church. 17
7. If the Church can Err. 20
8. Of the Marks of the true Church. 24
9. Of our Separation from the Roman Church. 30
10. Of the head of the Church. 32
11 Of Invocation of Saints. 36
12. Of the Interceſſion of Saints. 42

Sect.

Sect. 13. *Of Images.* 45
14. *Concerning Prayers for the Dead.* 47
15. *Of Purgatory.* 48
16. *Of human ſatisfactions.* 52
17. *If the Sufferings of Chriſt were accompliſhed in the Croſs.* 56
18. *Of Pilgrimages.* 58
19. *Of Monkiſh Vows. 1. of that of ſingle life.* 59
20. *Of Vowing Poverty.* 61
21. *Of Vowing obedience.* 62
22. *Of Lawful Vows.* 63
23. *Concerning Faſts.* 64
24. *Of Holy Days.* 68
25 *Of the Providence of God.* 69
26. *Of man's free will in the ſtate of Sin.* 72
27. *Of man's free will in the ſtate of Grace.* 74

28. *of*

The Order of Sections.

Sect. 28. *Of Justification.* 77
29. *Of Merits.* 81
30. *Of Predestination.* 84
31. *of Perseverance.* 86
32. *Of the certainty of perse-verance and Salvation.* 88
33. *Of Sin, and if all men are Sinners.* 92
34. *Of venial and mortal Sins.* 95
35. *Of the Works of Supereroga-tion.* 97
36. *Of Repentance.* 100
37. *Of Auricular Confession.* 101
38. *Of Absolution.* 103
39. *Of Satisfactions and Indul-gences.* 105
40. *Of the Sacraments.* 106
41. *Of Confirmation.* 107
42. *Of the Sacrament of Peni-tence.* 109

43. *Of*

The Order of Sections.

43. *Of Marriage.* 110
44. *Of Extream Unction.* 112
45. *Of the Sacrament of Orders.* 113
46. *Of the Order of Prieſthood.* 115
47. *Of the Sacrifice of the Maſs.* 118
48. *of Baptiſm.* 122
49. *If original ſin continues after Baptiſm.* 124
50. *Of the Neceſſity of Baptiſm.* 125
51. *Of the Lords Supper.* 126
52. *of the Communion under both kinds.* 134

ERRATA.

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PAge 3. line 22. read *imaginations*. pag. 9. l. 26. r. *have*. p. 22. l. 9. 10. for *interted* r. *interrupted*. p. 25. l. 24. for *in* r. *ing*. pag. 31. l. 13. r. *Schisme*. p. 38. l. 15. r. *God's*. p. 59. l. 21. after (*resolution*) r. *in*. p. 66. l. 8. r. *Tim*. p. 69. l. 1. r. *of signal*. p. 72. l. 21. for (*freely*) r. *spiritually*. p. 74. l. 5. r. *calling*. *ibid*. l. 24. r. *John*. 8. p. 80. l. 27. r. *justifies*. p. 82. l. 4. r. *cannot*. p. 88. l. 18. blot out the *i*. p. 99. l. 5. r. *young*. *ibid*. l. 9. for (*hath*) r. *hast*. p. 109. l. 8. r. *you*. p. 113. l. 1. r. *being*. p. 119. l. 1. r. *offers*. ibid. l. 5. r. *many*. p. 122. l. 11. r. *Gratulatory*.

A CATECHISM AGAINST POPERY.

SECT. I.

Of the Scripture.

Queſt. WHat Religion are you of?

Anſw. Of the Reformed Chriſtian Religion.

Q. *Why call you your Religion, the Chriſtian Religion?*

A. To diſtinguiſh it from the Religion of the *Jews*, *Turks*, and *Pagans*.

Q. *Why call you it the Reformed Religion?*

A. To diſtinguiſh it from the Religion of the Church of *Rome*.

Q. *Why are you not of the* Romiſh *Religion?*

A. Becauſe in and by that Religion none can be Saved.

Q. *Why ſo?*

A. Becauſe the *Roman* Church hath perverted the Doctrine of the Goſpel, and eſtabliſhed Idolatry, and hath taken Antichriſt for her head.

Q. *Upon what is the true Chriſtian Religion Founded?*

A. Upon the Word of God.

Q. *What mean you by the Word of God?*

A. The Holy Scripture contained in the Old and new Teſtament, written by the Prophets, Evangeliſts, and Apoſtles; which St. *Paul* calls Scripture divinely inſpired, 2 *Tim.* 3. 16. And St. *Peter*, 2*d. Epiſt.* 1. 21. ſpeaking of the Scripture ſays, *Propheſies came not by the will of men, but holy men of God ſpake as they were moved by the Holy Ghoſt.*

Q. *Why call you the Scripture the Bible, that is the Book or Writing?*

A. Becauſe it is the Book and Writing which ought to be moſt highly eſteemed by us, and wherein we may be inſtructed of the Will of God for our Salvation.

Q. *How divide you the Scripture?*

A. Into two Parts, the Old and New Teſtament.

Q. *What doth the Old Teſtament contain?*

A. The five Books of *Moſes*, the Prophets, and the Pſalms. *Luke* 24. 44.

Q. *Why take you not in* Tobit, Suſanna, Judith, *and others which we call* Apocripha?

A. Be-

A. Becauſe the *Jews* to whom the Oracles of God were committed, *Rom.* 3. 2. never acknowledged theſe Books; *Jeſus Chriſt* nor his Apoſtles never cited them, neither were they read in the Synagogue; it is not reaſonable then that theſe Books which were not received as Sacred and Canonical by the *Jewiſh* Church (which then only was the Church of God) ſhould be received as ſuch by the Chriſtian Church: Beſides, in theſe Books are found many Fables which are not agreeable to the Spirit of God; who is Truth and Wiſdom.

Q. *What doth the New Teſtament contain?*

A. The four Evangeliſts, the Acts, the Epiſtles of St. *Paul*, of *James*, of *Peter*, of *John*, of *Jude*, the Epiſtle to the *Hebrews*, and the *Revelations*.

Q. *Why hath it pleaſed God that his Word ſhould be put in Writing?*

A. That men might not alter or change it, and make their own imagination and inventions paſs for Divine Inſpirations, and the Word of God.

Q. *But why do you found your Religion on the Word of God?*

A. That we may have ſolid and firm Comfort in Life and Death. *Rom.* 15. 4.

Q. *Wherein conſiſts your Comfort in Life and Death?*

A. In that Jeſus Chriſt hath redeemed us from the power of the Devil, ſo that living and dying we are his.

SECT. II.

How the Scripture may be known to be Divine.

Q. *How know you the Scripture to be the word of God?*

A. Three ways: 1. By the Teſtimony of Believers under the Old and New Teſtament. 2. By the Scripture it ſelf, for as the Sun makes it ſelf to be ſeen by its own Light, and the Fire makes it ſelf to be felt by its Heat; ſo the Scripture makes it ſelf known to be Divine by the Majeſty of its Stile, and fullfilling of its Propheſies, the excellency of its Doctrine, and its efficacie to perſuade and comfort Conſciences, as *David Pſalm* 19. 7. *The Law of the Lord is perfect converting the ſoul; the teſtimony of the Lord is ſure making wiſe the ſimple.* 3. By the Teſtimony of the Spirit of God, ſuch as Jeſus Chriſt gave to the Conſciences of the Diſciples going to *Emaus*; *Did not our heart burn within us* (ſaid they one to another) *while he talked with us by the way, and opened to us the Scripture?* Luke 24. 32.

Q. *How*

Q. *How doth the Sprit teſtifie the Scripture to be the Word of God?*

A. Not by extraordinary Revelations as Propheſies were formerly made known to the Prophets, which themſelves often underſtood not, but by Hearing and Meditating upon the Scripture, inſtructing, comforting and ſanctifying the Heart, he maketh known by theſe Divine effects to them that read and hearken thereunto with Humility, Attention, and Reverence, that the Doctrine which is contained therein is truly Divine.

Q. *Doth the Teſtimony of the Church give Authority to the Scripture?*

A. No, for ſeeing it is God that ſpeaketh in the Scriptures; its evident he cannot take his Authority from men, John 5. 34. *I receive not teſtimony from man.*

Q. *Is then the Teſtimony that the Church gives to the Scripture unprofitable?*

A. No, for by it men are firſt brought to inquire after the Scripture, and to read it, and the Univerſal conſent of the Church obliges them to an advantagious opinion of the Divinity of the Scripture, which makes it be read with more Fear and Reverence.

Q. *What is the difference between the teſtimony of the Church, and that of the Scripture it ſelf accompanied with the teſtimony of the Spirit of God?*

A. The Teſtimony of the Church being only a Teſtimony from men, can produce only an human Faith or an Opinion, but the Teſtimony of the Scripture it ſelf, being the Teſtimony of God produces a Divine Faith. The Teſtimony of the Church is like that which John Baptiſt gave to Jeſus Chriſt, *John* 5. 33. and that of the *Samaritan John* 4. for as that woman brought thoſe of *Sychar* to Jeſus Chriſt, ſo the Church brings us to the Word of God; but the Scriptures Teſtimony of it ſelf, is like that of Chriſt himſelf by his Works, which teſtifyed of him that the Father had ſent him, *John* 5. 36. ſo that Believers knowing the Divinity of the Scripture by the reading of it, may ſay as theſe of *Sychar* to the woman: *Now we believe not becauſe of thy ſaying, for we have heard him our ſelves.* The Teſtimony of the Church is only a ſimple Teſtimony; but that of the Scripture is with Authority, and from the Soveraign Judg.

SECT.

SECT. III.

Of the Authority of the Scripture.

Q. *HAth God eſtabliſhed in the Church a Soveraign Judg with full power to decide matters of Faith without Appeal?*

A. None but the Word contained in the Holy Scriptures, and it is by this Jeſus Chriſt hath told us that men ſhall be judged at the laſt day, *John* 12. 48. *He that rejecteth me hath one that judgeth him, the word that I have ſpoken, the ſame ſhall judg him at the laſt day:* And *St.* Paul, Rom. 2. 16. ſays, That God will judg the ſecrets of men by Jeſus Chriſt, according to his Goſpel, and Believers never acknowledged any other judg, of their Controverſies about matters of Faith, but the Word of God; by it the Prieſts determined about things difficult, *Deut.* 17. 9. 11. By it *Ezechias* and *Joſaphat* reformed the Church, and re-eſtabliſhed the pure ſervice of God, 2 *Chron.* 31. and 17. 7. 9. By the Scriptures Jeſus Chriſt combated Satan, *Matth.* 4. He proved the Reſurrection from the dead to the *Sadducees. Matth.* 22. 23. 29, 31, 32. And ſhowed to his Diſciples the neceſſity of his Death, and of his Reſurrection; *Luke* 24. 46. By

them *John Baptiſt* proved his Miſſion, *Matth.* 3. 3. And by them the Apoſtles overcame the *Jews*, and ſhewed powerfully that Jeſus was the Chriſt, *Acts* 9. 22. and *Acts* 18. 28.

Q. *Hath God commanded us to conſult the Scriptures as our Judge?*

A. The Prophet *Eſay* 8. 20. ſends to the Law and to the Teſtimony, and if they ſpeak not according to this word, it is becauſe there is no Light in them: And Jeſus Chriſt commands the *Jews* to ſearch the Scriptures, becauſe they teſtified of him. *John* 5. 39. and *Luke* 16. 29. They have *Moſes* and the Prophets, let them hear them: And St. *Peter* after having mentioned the voice from Heaven, *This is my beloved Son in whom I am well pleaſed*, adds, *We have alſo a more ſure Word of Propheſie whereunto ye do well that ye take heed*, 2 Pet. 1. 17, 18. 19.

Q. *But when there is a difference about the interpretation and ſenſe of the Scripture, is it not neceſſary to have a Judge who can judge Infallibly and with Authority of the meaning of the Scripture, and declare it to us for our agreement?*

A. God hath not given this power to any in the world, but Scripture muſt Interpret Scripture, one paſſage muſt be Interpreted by another, as they did in the time of *Eſra*, who made them underſtand the Law by Reading of the Scripture, *Nehem.* 8. 8.

Q. How

Q. *How can you decide matters of Faith by the Scripture, ſince it is obſcure?*

A. If our Goſpel be hid, it is hid to them that are loſt, of whom the God of this world hath blinded the minds, even Unbelievers, 2 *Cor.* 4. 3. 4. But it is not obſcure to them who have received the Spirit of God that they might know the things that are freely given to us of God. 1 *Cor.* 2. 12. And to accuſe the Scripture of obſcurity, is to accuſe it falſely, for *David*, *Pſal.* 119. 105. ſays, *Thy word is a lamp unto my feet, and a light unto my paths.*

Q. *Yet St.* Peter *ſays in the* 2 *Epiſtle* 3. 16. *That in the Epiſtles of St.* Paul *there are ſome things hard to be underſtood.*

A. I grant there are many obſcure places in the Scripture to exerciſe the Faith of Believers, and keep the moſt Learned humble, but God hath ſo ordered that all things neceſſary to Salvation are clear and eaſie to be underſtood.

Q. *But ſince St.* Paul *would have Believers to judge of his Doctrine,* 1 *Cor.* 10. 15. *I ſpeak as to wiſe men, judg ye what I ſay; Why ſhould not the Church aſſembled in Council have that Authority?*

A. There are two kinds of judgment, one is a judgment of Authority, the other of diſcretion, by which particular Believers ought

ought to try the Spirits whether they be of God, and diſcern the true Doctrine of Chriſt from lies, and of this judgment *Paul* ſpeaks when he ſays, *judge ye what I ſay*; but for the judgment of Authority, God hath not given it to any Mortal man, not to the Councils themſelves, which have no power to make any Canons or Deciſions to oblige the Conſciences of any, but ſo far as they are conform to the word of God: Jeſus Chriſt only hath Soveraign Authority in the Church as the well beloved Son that the Father hath commanded us from Heaven to hear, *Matth.* 3. 17. and *John* 5.22. Jeſus Chriſt ſays, that the Father hath given all judgment to the Son.

SECT. IV.

Of the Perfection of the Scripture.

Q. *IS the Scripture the perfect Rule of our Faith?*

A. Yes, Becauſe all the Articles of Faith, and Doctrines neceſſary to Salvation are contained therein, and therefore St. *Paul*, 2. *Tim.* 3. 15. ſays, That the Holy Scriptures are able to make wiſe unto Salvation through Faith which is in Chriſt Jeſus.

Q. *St.*

Q. *St.* Paul *ſpeaks there only of the Books of the Old Teſtament, for the New was not then writ, ſo it follows by your reaſon that the New Teſtament is ſuperfluous, ſince the Old is ſufficient for to inſtruct us to Salvation.*

A. Upon the contrary St. *Paul* ſpeaking of the Books of the Old Teſtament only, fortifies ſtrongly our reaſon for the ſufficiency and perfection of the Scripture, for if the Books of *Moſes* and the Prophets were ſufficient to make the Church wiſe unto Salvation, Why may not the Scripture be ſufficient now, ſince to *Moſes* and the Prophets, God hath added the Evangeliſts and the Apoſtles? Beſides, it follows not that becauſe the Books of the Old Teſtament were ſufficient for the Church then, that the New is Superfluous, ſince God hath pleaſed to give it us to manifeſt the Doctrine of Salvation more clearly, and fully, as 2 *Tim.* 1. 10. *Paul* ſays, *That Jeſus hath brought Life and Immortality to light through the Goſpel.*

Q. *Is all Tradition to be Condemned?*

A. No, for this word *Tradition* ſignifies nothing but a Doctrine given from hand to hand; the Scripture it ſelf is a Tradition, and the Doctrine of Salvation before it was written, was a Tradition, and hath been called Scripture ſince it was put into Writing, and St. *Paul* calls the Doctrine

ctrine of the Goſpel, Tradition, which is written, 1 *Cor.* 15. 3. I have given unto you that which I have received, *viz.* That Chriſt dyed for our Sins according to the Scriptures.

Q. *What Traditions then are to be condemned?*

A. All Traditions of men wherewith they pretend to bind the Conſciences of men, and give them for Articles of Faith, which S. *Paul Coloſ.* 2. 8. would that we ſhould take heed of: *Beware leſt any man ſpoil you through Philoſophy and vain deceit, after the Traditions of men, after the Rudiments of the World, and not after Chriſt.* Such were the Traditions that the *Phariſees* added to the Law, which Chriſt condemns, *Matth.* 15. 3. *Why do ye tranſgreſs the Commandement of God, by your Tradition?* applying to them what God ſays of Hypocrites, *Eſay*, 29. 13. *In vain they do Worſhip me teaching for Doctrines the Commandements of men.* Such are the Traditions which the *Roman* Church hath added to the Goſpel, as Worſhipping Images, and Praying to Saints, which tho' they have no foundation in the Scripture, but are formally condemned therein, yet the Council of *Trent* hath commanded them to be received with the ſame Devotion and Piety, that the Scripture is.

Q. *Nevertheleſs St.* Paul, 2 Theſſ. 2. 15. *Commands the* Theſſalonians *to hold the Traditions that they have been Taught by Word or Epiſtles;*

and

and 2 Tim. 2. 2. *He recommends to* Timothy *to commit to faithful men, the things which he had heard in preſence of many Witneſſes.*

A. I Anſwer, that thoſe Traditions and Inſtructions of St. *Paul*, are not Traditions of men, but the Word of God, as he himſelf ſays, 1 *Theſſ.* 2. 13. And the Inſtructions he gave Believers by Word and Living Voice are the ſame he hath writ in his Epiſtles, and that we may be aſſured that his Doctrine is not Traditions of men, he proteſts to the *Jews*, *Actis* 26. 22. That he had ſaid no other things than theſe which the Prophets and *Moſes* did ſay ſhould come; and to Teach us that theſe things did contain all that is Neceſſary to Salvation, he aſſures the *Epheſians*, *Act.* 20 27. That he had declared unto them all the Counſel of God.

Q. *Yet the Church believes many Doctrines which are not contained in the Scripture, as the perpetual Virginity of the Holy Virgin, the Baptiſm of Children, the translation of the Sabbath from* Saturday *to* Sunday, *the number of the Sacraments to be but two.*

A. For the perpetual Virginity of the Bleſſed Virgin, the Church receives it not as an Article of Faith neceſſary to Salvation, but as an Article becoming the honour they think themſelves obliged to render to this Sacred Veſſel; But for the other points, they are taught

taught in Scripture, if not in formal terms, at leaſt by neceſſary conſequences. St. *Peter Acts* 2. 38. 39. would have all the *Jews* Baptized, becauſe the Promiſe was to them and to their Children, and we ſee that in the time of the Apoſtles, *Acts* 20. 7. & 1 *Cor.* 16. 2. *Rev.* 1. 10. Believers Aſſembled themſelves for Prayer, and to make Collection the firſt Day of the Week, which St. *John* calls *The Lord's Day*: And the Church may well conclude there are but two Sacraments, ſince they ſee not in the Scripture that Jeſus Chriſt hath inſtituted any more.

SECT. V.

Of Reading the Holy Scripture.

Q. *IS it Lawful for all Perſons to Read the Scripture?*

A. Jeſus Chriſt Recommends the Reading of it indifferently to all, *John*, 5. 39. *Search the Scriptures*, and *Deut.* 17. 18, 19. God Commandeth Kings to have the Book of the Law, and to read therein every day; and the Apoſtle St. *Paul*, 1 *Theſſ.* 5. 27. Charges that his Epiſtle be read to all the holy Brethren, and 2 *Tim.* 3. 15. he praiſes *Timothy*, becauſe from

from a Child he had known the Holy Scriptures: And the Eunuch of Queen *Candace* did Read in the Chariot, *Eſaias* the Prophet, *Acts* 8. 28. And in all the Synagogues the Law and the Prophets were read every Sabbath-day, *Acts* 15. 21. & 17. The believing *Bereans* having heard the Doctrine of St. *Paul* compared it with the Scriptures to know if it was as he had ſaid: And tho' the Revelations be the moſt obſcure Book in the Scripture, yet the reading of it is recommended to all, *Rev.* 1. 3. *Bleſſed be he that readeth and they that hear the words of this Propheſie.*

Q. *It ſeems notwithſtanding, that it would be expedient to hinder the ſimple People from the reading thereof. St.* Peter *tells us that there are in the Epiſtles of St.* Paul, *things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, to their own deſtruction.*

A. Upon the contrary, the ſimple and ignorant are to read the Scriptures that they may become wiſe to Salvation, and Jeſus Chriſt tells us that the ignorance of the Scriptures is cauſe of Errors: *You Err not knowing the Scriptures*, ſaid he to the *Sadduces*, *Mat.* 22. 29. And *David*, *Pſal.* 19. ſays, *That the Law enlightens the Eyes, and maketh wiſe the ſimple*; And tho' there be ſome *ignorant and unſtable, that wreſt the Scriptures to their own deſtruction,*

yet

yet it hinders not St. *Peter* from recommending in the ſame place to Believers, the Epiſtles of St. *Paul*. And in the firſt Chapter of the ſame Epiſtle, he tells us *That we have a ſure word of Propheſie, whereunto we do well to take heed, as to a Light that ſhineth in a dark place.* For becauſe thoſe that are Prophane abuſe the Word of God and his Graces, the Children of God muſt not be forbidden the Uſe thereof.

Q. *What Profit then do Believers receive from the Reading of the Scriptures?*

A. By them they are inſtructed in the Knowledg of God, fortified in the Faith and Expectation of their Salvation, comforted in their Afflictions, furniſhed againſt Temptations of Satan, the World, and the Fleſh; *For whatſoever things were written afore-time, they were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.* Rom. 15. 4.

SECT.

SECT. VI.

Of the Church.

Quest. WHat *signifies this word Church?*

A. An Assembly.

Q. *How many ways is the name of Church taken in the Scripture?*

A. Four ways principally, 1. For the Church of the Elect. 2. Generally for the Universal Visible Church, and they that make profession of Faith in Jesus Christ. And it is this Church St *Paul* speaks of, when he says, *That in a great house there are not only vessels of Gold and of Silver, but also of Wood and of Earth, because that this Church is composed of good and of evil ones:* 2 Tim. 2. 20. 3. The Church signifies an Assembly of the Leaders of the Church, which Jesus Christ speaks of *Matth.* 18. 17. When there is a quarrel between two Brethren, he will have the party offended tell it to the Church. 4. The name Church is given to each particular Christian Assembly, which is a part of the Universal Visible Church, such in the time of the Apostles was the Churches of *Corinth*, of *Ephesus*, of *Rome*, &c. to whom St. *Paul* directs his Epistles.

Q. *What is meant by the Church of the Elect?*

A. It is the Aſſembly of all Believers that God hath Elected in Jeſus Chriſt, of which ſome are Glorified in Heaven, others are yet Combating on the Earth, others are not yet born or called to the Faith, but muſt be in their time, and ſubſiſt already in the Counſel of God: of theſe Jeſus Chriſt ſpeaks *John* 10. 16. ſaying, *Other ſheep have I which are not of this fold, they alſo I muſt bring and they ſhall hear my voice.*

Q. *Where doth the Word of God ſpeak of this Church of the Elect?*

A. The Apoſtle *Hebrews* 12. 23. calls it the Heavenly *Jeruſalem*, the General Aſſembly and Church of the firſt born; It is this Church which St. *Paul* calls the Body of Chriſt, for Chriſt cannot have dead Members. 1 *Cor.* 12. 27. *Epheſ.* 4. 12. *Coloſ.* 1. 24. and the Spouſe of Chriſt *Epheſ.* 5. 32. for Chriſt cannot have an Adultereſs for his Spouſe: St. *Peter* 1 *Epiſt.* 2. 9. call this Church *A choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People.*

Q. *Which Church is ſpoken of in this Article of the Apoſtles Creed,* I believe the Holy Catholick Church?

A. Of the Church of the Elect, for we believe things that are not ſeen, as the Apoſtle *Heb.* 11. 1. ſays, *Faith is the Evidence of things*

things not ſeen. And after thoſe words, *I believe the Holy Catholick Church*, is put the Communion of Saints in this Church, that the Profane may be excluded.

Q. *Why is this Church of the Elect ſaid to be inviſible, ſince it is compoſed of men who are Viſible?*

A. Not only becauſe the Glorified Saints are out of our ſight, and that thoſe who belong to the Election of God, and are not yet born, cannot be ſeen, but alſo becauſe that though the Elect that live upon the Earth are viſible men, yet it is not viſible that they are Elected, *God only knoweth who are his*, 2 Tim. 2. 19.

Q. *How underſtand you that out of the Church there is no Salvation?*

A. Firſt, Out of the Church of the Elect none can be ſaved: for they that have no Communion with the Members of the Body have none alſo with the Head, which is Chriſt, and which is the only name by which we can be ſaved. Secondly, Out of the Communion of the Catholick Viſible Church there is no Salvation, if there be not an impoſſibility which cannot be overcome; as ſuppoſe ſome among the *Turks* and *Pagans* Converted to Chriſt at the hour of death: but it is altogether neceſſary to Salvation when it is poſſible, to be joyned to ſome Aſ-

semby of Christians, and make profession of the Faith of Christ, for with the heart man believeth unto Righteousness, and with the mouth confession is made unto Salvation: *Rom.* 10. 10. But this Maxim may not be understood of any particular Church, much less of the *Roman* Church, which is the most corrupted of all the Churches which call themselves Christian Churches.

SECT. VII.

If the Church can err.

Quest. *IS there any particular Church in the world to whom God hath given this priviledge not to err, but to be infallible?*

A. There is none which hath this privilege: The Church of *Israel*, who before the coming of Jesus Christ was the only Visible Church of God hath erred, and fell many times into Idolatry, in the 2 *Chron.* 15. it is said that for a long season *Israel* had been without the true God, and without a teaching Priest and without Law and the Prophets. *Isaiah* 56. 10. Reproaches the Church of *Israel*, that their watchmen were all blind and ignoraant, *Ezek.* 20. 7. We may learn that the Church of *Israel* committed Idolatry in *Egypt*, did

did she not err in making of the Golden Calf, *Exod.* 32. And when *Juda* had as many gods as Cities, *Jerem.* 2. 28. And in the time of Jesus Christ the Church of the *Jews* was infected with many Heresies, and with the evil Leven of the Pharisees; and there is not to be found an example of any particular Church from the Apostles time till now, that hath persisted in their purity; and it was for good reason that St. *Paul* writing to the Church of *Rome* bids her take heed least she should be cut off for her incredulity, *Rom.* 11. 21, 22. For she hath fallen the most heavily and gone the furthest astray from the truth of all others.

Q. *But if it be so that every particular Church hath erred and may err, then it follows that all the Church hath failed, and then what will become of the promise Jesus Christ made to his Church, that the Gates of Hell should never prevail against her?* Matth. 16. 18.

A. Jesus Christ in that passage speaks not of any particular Church precisely, but of the Church of the Elect, and gives us assurance by these words, that all the machinations of the World and Satan shall never be able to hinder the Church from subsisting in the Earth, but that there shall be a company of Believers which shall confess his Name, for the Foundation of the Lord standeth sure,

God knoweth who are his, 2 *Tim.* 2. 19. and notwithſtanding the Corruption of the World, there is all ways reſerved ſome who boweth not the Knee before *Baal.* 1 *Kings* 19. 18. And if it happen that ſome Church fall from the Truth, God raiſeth up another in whom he manifeſts his Knowledg.

Q. What you ſay ſeems contrary to your received opinion, that the ſtate of the Church hath been interted.

A. We only underſtand by this the general condition of the Church in the *Weſt*, which by reaſon of the Dominion of the Pope, and the Supperſtitions in the *Roman* Church hath been interrupted, or greatly Corrupted; but it follows not that though there were not in the *Weſt* pure particular Viſible Churches, that there was not in the *Eaſt* and other parts of the World.

Q. But though each particular Church may err, yet General Councils aſſembled in the Name of Jeſus Chriſt cannot err, for Jeſus Chriſt hath promiſed that when two or three are gathered together in his Name he will be in the midſt of them. Matth. 18. 20.

A. I anſwer it cannot be affirmed with any certainty of Faith, that there hath been any Council that hath not erred in ſome kind, except that of the Apoſtles *Acts* 15. becauſe

becauſe they were immediately and infallibly lead into all Truth as Jeſus Chriſt promiſed, *John* 14. 26. The Church of *Iſrael* aſſembled in Council erred, having condemned Jeſus Chriſt to death as a Blaſphemer: Many that have named themſelves General Councils have manifeſtly erred, as that of *Nice* 2. which commanded to Worſhip Images upon pain of Curſe and *Anathem*, and that of *Conſtance* which took away the Cup in the Sacrament from the people; though they grant that Jeſus Chriſt had Inſtituted it, and the Primitive Church had practiſed otherwiſe: ſuch Councils, though they ſay they are aſſembled in the Name of Jeſus Chriſt, are not ſo, ſince they Combat his Doctrine.

Q. *What call you then a Council aſſembled in the Name of Jeſus Chriſt?*

A. Theſe who being aſſembled by his Authority ſubmit their deciſions to his Holy Word.

SECT. VIII.

Of the marks of the True Church.

Quest. BY *what mark know you the True Church, since there are so many, and so different in their sentiments, and each of them pretending to be the true one?*

A. By that which Jesus Christ gives us, *John* 10. 27. *My sheep hear my voice, and they follow me:* and Chap. 8. 31. *If you continue in my word, then are you my disciples indeed.* That is then the true Church which is Conform to the word of Jesus Christ, and obeys his voice.

Q. *But what say you to Antiquity?*

A. That it is a deceitful mark, untruth being little later then Truth; An error is not the truer because it is ancient: Antiquity destitute of Truth is but an antient error, as an Antient Elegantly spoke, Jesus Christ said not, I am Custom, but I am the Truth *John* 14. The only Antiquity that we receive is the first Truth which we have in the Holy Scripture, to the which we Appeal for the condemnation of all error, saying with Jesus Christ, *In the beginning it was not so.* Matth. 19. 8.

Q. *What*

Q. *What judgment make you of Succeſſion in the Chair?*

A. That is alſo a falſe mark, for Hereticks may alſo make uſe of Antiquity, and Succeſſion in the Chair without Truth is void: We are not to judg of the Truth of a Church by her Succeſſion, but upon the contrary of her Succeſſion by the Truth ſhe Teaches: The *Phariſees* in *Moſes* Chair corrupted the Law; and at this time the Doctors of the *Roman* Church, in the pretended Chair of St. *Peter*, Combat his Doctrine.

Q. *Viſibility and ſplendor may not it be a mark of the True Church?*

A. No, for the Word of God upon the contrary foretels croſſes and afflictions to befal the Church, and there happens ſometimes ſo much calamity to the Church that ſhe ſeems to be hidden, or to be vaniſhed from the Earth, as when ſhe was Captive in *Egypt* and in *Babylon*, ſhut up in the Family of *Abraham*, and when many days paſſed in *Iſrael* without the True God, and without a Teaching Prieſt, and without the Law. 2 *Chron.* 15. 3. and when Idolatry was publickly introduced into the Kingdom of *Juda*, and into the Temple of *Jeruſalem*.

Q. *But the Chriſtian Church having received more authentick promiſes for extention and ſplendor, it is not likely to be inviſible, and that City*

ſet

ſet on a Hill cannot be hidden. Matth. 5. 14.

A. It is true that by the calling of the *Gentiles* the Chriſtian Church is more extended than that of the *Jews* was, and there ſhall always be a Viſible Chriſtian Church in the World, but it is not neceſſary to a particular Churches being pure that it be Splendent and Viſible: The ſeven thouſand men that had not bowed their Knee to *Baal*, were the true Church, though they appeared not in *Iſrael*, and ſince the Church of *Jeruſalem* ceaſed not to be the True Church, when, *Revelation* 12. ſhe was forced to fly into the Wilderneſs to ſhun the perſecution of the *Jews*: and *Rev.* 12. Wings are given to the Church that ſhe might fly and hide her ſelf in the Wilderneſs: And *Chap.* 13. there is ſpoken of a time wherein all the Earth ſhould Worſhip the Beaſt. Jeſus Chriſt ſays *Luke* 18. 8. When he ſhall come he ſhall find no Faith in the Earth; and they of the Church of *Rome* themſelves, ſay that Antichriſt will make the Sacrifice of the Maſs to ceaſe for three years and a half.

Q. *May not perpetual duration be a mark of the true Church?*

A. No, becauſe perpetual duration is a thing not known, but hoped for, and there is no particular Church hath received any promiſe from God to endure for ever.

Q. *But*

Q. *But ſome will ſay, we wonder not that you reject thoſe precedent marks, ſeeing it is two hundred years agoe only, ſince you appeared in the World, ſo that you cannot ſhow your Succeſſion, nor where you were before* Calvin *and* Luther.

A. We do not boaſt of our Succeſſion, but of our Truth, yet we prove ſufficiently that our Religion is not new, but the firſt and moſt antient, in making appear that we have the ſame Religion that Chriſt and his Apoſtles had, and being truth it ſelf, by conſequent it could not be interrupted, Truth being Eternal and immutable, and there muſt needs therefore always have been ſome Church in the World, that hath made profeſſion thereof, for the Gates of Hell cannot prevail againſt the Church. Thoſe then that ask us, where our Religion was before *Luther* and *Calvin*, we will ask them where theirs was in the time of Chriſt and his Apoſtles; both of us begin the Hiſtory of our Religion at that time.

Q. *May not multitude be a good mark of the True Church?*

A. No more than the reſt, for it agrees better with a falſe than with a True Church, Jeſus Chriſt commands us to enter in at the ſtrait gate, for broad is the way that leadeth to deſtruction, and many there be which go in there at, *Matth.* 7. 13. and *Luke* 12. 32. he calls

calls his Church the little flock, and *Exodus* 23. 2. we are forbidden to follow a multitude to do evil; in ſhort, multitude cannot be a good mark of the True Church, ſince *Pagans* and *Mahumetans* are more in number than the Chriſtians, and amongſt the Chriſtian Churches, the Hereticks are commonly more numerous than the Orthodox, as Chriſtian Catholicks were fewer than the *Arians*.

Q. *What think you of Miracles?*

A. That we have reaſon to ſuſpect that Mark, ſince Jeſus Chriſt hath foretold us, *Matth.* 24. 24. That falſe Chriſts and falſe Prophets ſhall ariſe, ſhewing great ſigns and wonders: and St. *Paul* foretels us, 2 *Theſſ.* 2. 9. That the ſon of perdition will come with ſigns and lying wonders.

Q. *How know you that the Miracles of the* Roman *Church are lying wonders?*

A. Firſt, Becauſe they give Authority to lies, as Worſhiping of Images and Praying to Saints: Secondly, Becauſe often they are not done in the Name of God and Jeſus Chriſt, as the Miracles of Jeſus Chriſt and his Apoſtles, but in the name of ſome Images or Saint. Thirdly, Becauſe they are feigned inventions and contrivances to deceive the ſimple and credulous, and to keep them in their Superſtition, therefore they do them not in publick before thoſe they call Hereticks, to

Convert

Convert them, but ſecretly without Witneſſes.

Q. *Hath the True Church no Miracles?*

A. Yes, Thoſe of Jeſus Chriſt and his Apoſtles, which having ſufficiently comfirmed the Doctrine declared to us, we have no need of new Miracles to give Authority thereto: an Evil and Adulterous Generation ſeeketh after a ſign. *Matth.* 12. 39. & 16. 4. Signs are not for them that believe, but for them that believe not. 1 *Cor.* 14. 22.

Q. *May the titles of Catholick and Holy, be marks of the True Church?*

A. No, Becauſe names are not eſſential properties, and an Heretical Church may as well aſſume theſe Titles as the True one; beſides the Title of Catholick or Univerſal, can be no mark of any particular Church.

Q. *What think you of Union?*

A. That it is not an abſolute mark of the Church, for it is found in falſe and Heretical Churches which are well United, but Union in Faith, and Conformity to the Word of God, is a true mark of a Church, but if deſtitute of Truth it is only a conſpiracy againſt God.

Q. *What judgment make you of Holineſs?*

A. That

A. That is the only right mark of the True Church, provided that Holyneſs in Doctrine be underſtood as well as in manners.

SECT. IX.

Of our Separation from the Roman *Church.*

Queſt. *WHy have you ſeparated from the Church of* Rome?

A. Becauſe our Conſcience would not ſuffer us to partake of her Errors and Superſtitions, ſince we find not in her the only mark of the True Church, which is Conformity to the Word of God, nor the pure Adminiſtration of the Sacraments.

Q. *But ought not Chriſtian Charity and the love of peace make us bear with their errors? St.* Paul *tells us that Charity beareth all things,* 1 Cor. 13. 7. *and ſhould the infirmities and faults of our brethren make us ſeparate from them, and break the Union of the Church by a Schiſm?*

A. We muſt bear with our Neighbours faults, but we muſt not conſent to them; now we cannot continue in Communion with an Heretical Church, but we muſt conſent

ſent to their Errors. 2 *Cor.* 6. 14. What Fellowſhip hath Righteouſneſs with Unrighteouſneſs, and what Communion hath Light with Darkneſs, and what agreement hath the Temple of God with Idols? And it were not juſt that to pleaſe our Neighbours we ſhould defile our ſelves with their Superſtition: St. *Paul* recommends Truth to us as well as Charity, and *Epheſ.* 4. 3. he would have us to keep the Unity of the Spirit in the bond of Peace.

Q. *But may not our ſeparation be juſtly accuſed of Scheſm?*

A. No, For it is not abſolutely Separation which makes Schiſm, but that which is the cauſe of Separation; now our Separation being upon a juſt account, cannot be called Schiſm; for the Errors and Superſtitions of the *Roman* Church, made our Separation neceſſary, for God having diſcovered them to us, by his Word, we could not without bringing guilt upon our ſelves neglect that Commandment of God, *Revel.* 18. 4. to come out of *Babylon*, that ye be not partakers of her ſins, and that ye receive not of her Plagues: beſides it doth not become them to reproach us with our Separation, and to accuſe us of Schiſm, ſince they firſt thruſt us from amongſt them by their Excommunications and all ſorts of violence; and we may much

more

more juſtly call them Schiſmaticks, they having ſo unworthily ſeparated from Jeſus Chriſt and his Apoſtles, and from the purity of his Doctrine by ſo many Hereſies which they teach.

Q. *Yet could you not for peace ſake have diſſembled, and contented your ſelves with diſtaſting them in your heart.*

A. No, For God vomits out of his Mouth thoſe that are luke warm, *Revel.* 3. 16. and would have us to glorifie him as well in our bodies as in our ſpirits, which are his, 1 *Cor.* 6. 20. and that as we believe with the Heart unto Righteouſneſs, we ſhould with our own mouth make Confeſſion unto Salvation. *Rom.* 10. 10.

SECT. X.

Of the Head of the Church.

Queſt. *WHo is the Head of the Church?*

A. Jeſus Chriſt only, for St. *Paul* ſays *Epheſ.* 4. 5. There is one Lord, and one Faith; and *Chap.* 1. 22. he ſays that God hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his Body: Now as Jeſus Chriſt hath but one myſtical Body, *viz.* his Church,

Church, alſo this Body can have but one Head.

Q. But hath not Jeſus Chriſt eſtabliſhed under him one here upon Earth, to be the viſible Head of the Church?

A. No, for the Word of God hath made no mention thereof, and *Epheſ.* 4. 11. St. *Paul* rekoning up the Offices in the Church, ſays, He gave ſome Apoſtles, and ſome Paſtors and Teachers; but ſays nothing of this pretended Head, which ſhould have been the firſt: And Jeſus Chriſt forbids all Superiority of Authority amongſt his Diſciples, *Luke* 22. 25, 26. *The Kings of the earth exerciſe Lordſhip over them, but ye ſhall not be ſo; and* Matth. 23. 8. *Be not ye called* Rabby *for one is your Maſter, even Chriſt, and all ye are brethren.*

Q. It would ſeem that Jeſus Chriſt looked on St. Peter *as a Head, Ordinarily he is firſt named in the Goſpel, and* Matth. 16. 18. *Jeſus Chriſt ſays to him,* Thou art *Peter* and upon this Rock I will build my Church.

A. His being named firſt doth not import any Superiority of Authority or Juriſdiction, but of Honour and Order becauſe of his Age or Gifts; and when Jeſus Chriſt ſays upon this Rock will I build my Church; he had not regard to the perſon of St. *Peter*, but to his Doctrine, and the Confeſſion he had made in the name of the other Apoſtles,

ſaying, *Thou art Chriſt the Son of the living God*, and on this conſideration, not only *Peter*, but the reſt of the Apoſtles are called the Foundation of the Church, as we are taught by St. *Paul*, Epheſ. 2. 20. *And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone.*

Q. *But Jeſus Chriſt in the ſame place promiſes to give him the Keys of the Kingdom of Heaven, and that whoſoever he ſhall bind on Earth, ſhall be bound in Heaven.*

A. In thoſe words he gives no Authority to St. *Peter*, which he gives not to the other Apoſtles, to whom alſo he hath given the Keys, and the power of binding and looſing, and of remitting and retaining ſins. *John* 20. 21. *As my Father hath ſent me, ſo ſend I you*, verſe 23. *Whoſoever ſins ye remit they are remitted*: But ſuppoſing it were as true as it is falſe, that Jeſus Chriſt did in this paſſage Eſtabliſh *Peter* Viſible Head of the Church, it would not follow that the Biſhops of *Rome* are his Succeſſors in that Office, ſince we ſee no warrant for it in the Scripture, neither hath the other Apoſtles had any Succeſſors in their Offices as Apoſtles.

Q. *But ſince the death of Jeſus Chriſt, and his Aſcenſion, did not the Apoſtles acknowledge St.* Peter *for their Head?*

A. No,

A. No, on the contrary *Acts* 8. 14. the Apoſtles, ſend him with *John*, to Preach the Goſpel in *Samaria*, and St. *Paul* ſays, 2 *Cor.* 11. 5. That he eſteemeth not himſelf a whit behind the very chiefeſt Apoſtles, and *Gal.* 2. 9. Naming *James* before *Peter*, he ſays, *James*, *Peter*, and *John* gave him the right hand of Fellowſhip, and proves at length in the ſame place, that he was not called to be an Apoſtle by any but by Jeſus Chriſt alone: and 1 *Cor.* 1. 12. 13. He reproves thoſe amongſt the *Corinthians* that did chooſe to themſelves any other Head or Patron but Jeſus Chriſt, every one of you ſays, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of Chriſt: Is Chriſt divided? Was *Paul* Crucified for you? Or were you Baptized in the name of *Paul?* To acknowlege then another Head than Chriſt, is to divide Chriſt. Neither can we acknowlege any other Head but he who was Crucified for us, and in whoſe Name we are Baptized: St. *Peter* himſelf takes no other Title in his Epiſtles, but that of Apoſtle and Elder, and ſpeaks to the Paſtors of the Church, not as having Authority over them, but as their companion in ſervice, 1 *Pet.* 5. 1. *The Elders that are among you I exhort, who am alſo an Elder.*

SECT. XI.

Of the Invocation of Saints.

Quest. *MUst we pray to Saints?*

A. No, Because we have neither Command nor Example in the Word of God for it, and when the Apostles desired Jesus Christ to teach them to Pray, he injoyns them to pray to God only, *Luke* 11. 2. When you Pray, say *Our Father which art in Heaven*, &c. Now that which is without the Word of God, is without Faith, *Rom.* 10. 17. *Faith cometh by hearing, and hearing by the word of God*: It is then a sin to Pray unto Saints, since it is to Pray without Faith, which is required in Prayer, *James* 1. 6. *Let him ask in Faith nothing wavering.*

Quest. *But is not Praying to Saints expresly forbidden in the Word of God?*

A. Yes, For God hath commanded us to Adore and Serve him only, *Matth.* 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve*; now praying is one of the chief and principal Acts of Religious Worship and Service, and St. *Paul* teaches us that we cannot call on those we do not believe in,

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Rom. 10. 14. *How ſhall they call on him in whom they have not believed?* then we are not to Pray to Saints, ſince it is not lawful to put our confidence in them, for God declares them curſed that put their truſt in man, *Jerem.* 17. 5. *Curſed be the the man that truſteth in man.*

Q. *It is true we are to ſerve God only with the ſervice of* Latria, *but may we not ſerve the Saints with the ſervice of* Dulia?

A. The word of God admits not of this diſtinction, and *Gal.* 4. 8. St. *Paul* condemns the *Pagans* that they gave ſervice of *Dulia* to thoſe which by Nature were no Gods. Now however excellent the Saints are, yet they are not by Nature Gods.

Q. *But why may we not as well pray to the Saints in Heaven, as we deſire the Prayers of Believers here on Earth?*

A. Becauſe we cannot Pray to Saints which are at ſuch a great diſtance from us, and have not Ears to hear our Voice, but we muſt acknowledge them to be ſearchers of our Hearts, and to know the intended thoughts of our Souls, which is to attribute to the creature that which is only due to the Creator: 2 *Chron.* 6. 30. *For thou only knowest the hearts of the children of men.*

Q. *It is true there is none but God that can immediately know the hearts of men, but Saints may know them when God reveals them to them, as he*

did to Eliſha, *what his ſervant* Gehazi *did to* Nahaman, 2 Kings 5. 26.

A. I grant God can do it, but it is not ſufficient to Pray in Faith that we be aſſured of the power of God, but likewiſe of his Will, but we are ſo far from having ground to believe that God will reveal the Prayers of men here below, to the Saints in Heaven, that on the contrary the Scripture tells, *Eccleſ.* 9. 5. 6. That they have no more portion for ever in any thing that is done under the Sun, and therefore *Elijah* bids *Eliſha* ask what he would before he was taken away, 2 *Kings* 2. 9. Preſuppoſing that it would be in vain to ask him any thing after: and God having extraordinarily made a Revelation of this kind to one of his Prophets, to give Authority to his Miniſtery, cannot be drawn into a general conſequence for all Saints.

Q. *Nevertheleſs it would ſeem that ſeeing God who knoweth all things; they ſhould ſee all things in God as in a Glaſs.*

A. That doth not follow; for the Angels who ſee the Face of God, know not the time of the day of Judgment, *Matth.* 24. 36. And if they who ſee God ſhould ſee all that God ſeeth and knoweth, they would become Gods, ſeeing that they would have infinite knowledge: Saints ſee nothing in God but what is neceſſary to make them happy.

Q. Tet

Q. *Yet Jeſus Chriſt ſays,* Luke 15. 7. *That there is great joy in Heaven over a ſinner that repenteth, then Saints muſt know the repentance of ſinners, and conſequently their thoughts and inclinations?*

A. Jeſus Chriſt ſpeaks not of Saints but of Angels, as he explains himſelf *verſe* 10. ſaying, *There is joy in the preſence of the Angels of God over one ſinner that repenteh:* Now we need not wonder that the Angels have ſome knowledge of mens repentance ſince they are ſent hither for that end, as the Apoſtle tells us, Hebr. 1. 14. *Are they not all miniſtring ſpirits ſent forth to miniſter for them who ſhall be heirs of ſalvation.*

Q. *But what ſay you of the Letter* Elija *writ to Joram after he was taken up into Heaven?* 2 *Chron.* 21. 12.

A. That *Elija* writ not that Letter after he was taken up, but before, having writ it by a Spirit of Propheſie, and left it on the Earth, and ſo was given afterwards to *Joram* by ſome Prophets to whom *Elijah* had committed it.

Q. *Nevertheleſs glorified Saints muſt have ſome knowlege of the condition of Believers here on Earth, ſince they take care for their Salvation, and St.* Peter *promiſes to Believers,* 2 Epiſt. 1. 15. *That after his death he would endeavour that they might remember the things that he had taught them.*

A. This paſſage is not well and rightly tranſlated ſo, for St. *Peter* ſays not that *he will endeavour after his death that Believers ſhould remember thoſe things*; but, *that they ſhould remember them after his death.*

Q. *At leaſt it is lawful to Serve and Pray to Angels, which aſſiſt us and are near to us.*

A. Not at all, for *Revel.* 22. 9. and 19. 10. St. *John* was going to Worſhip the Angel, and the Angel rebuked him, and took him up, ſaying, *See thou do it not, I am thy fellow ſervant, worſhip God*; and St. *Paul* rejects Worſhipping of Angels as ſuperſtitions, *Col.* 2. 18. *Let no man beguile you of your reward, in a voluntary humility and worſhiping of Angels, intruding into thoſe things which he hath not ſeen.*

Q. *Yet we ſee that under the Old Teſtament Believers have often worſhipped Angels, and Prayed to them:* Abraham *bowed himſelf towards the ground before them*; *and a little after* Lott, Gen. 18. *and* 19.

A. I anſwer *Abraham* and *Lott* did not think they were Angels, but men that were ſtrangers, for whom they make ready Meat, therefore this homage was only Civil, and according to the *Eaſtern* cuſtom when they meet one another, but when they knew one of them was the Lord, they Worſhipped him, and Prayed to him likewiſe as God.

Q. *What*

Q. *What think you of this paſſage in* Gen. 48. 16. *Where* Jacob *dying, bleſſes after this manner the children of* Joſeph; The Angel which redeemed me from all evil bleſs the Lads, and let my name be named on them, and the names of my Fathers, *Abraham* and *Iſaac*; *for it would ſeem that in this paſſage* Jacob *prays to an Angel, and that he would have the children of* Joſeph *pray to* Abraham *and* Iſaac?

A. I anſwer this was no Created Angel, but Jeſus Chriſt, whom *Malachie* calls the Angel of the Covenant, *Chap.* 3. 1. And one of thoſe that appeared to *Abraham* and *Lott*, who is oft times in the 18. and 19. *Ch.* of *Geneſis.* called the Lord, and he with whom *Jacob* Wreſtled; *Hoſea* 12. 3, 4. the Prophet ſays, Jacob *by his ſtrength had power with God, yea he had power over the Angel, and prevailed*; and *Jacob*'s deſiring that his name, and the names of his Fathers ſhould be named on the Children of *Joſeph*, is not that he would have them to Pray to him and his Fathers, but that the Children of *Joſeph*, to wit, *Ephraim* and *Manaſſeh* ſhonld be called by his name, as Children of *Jacob*, and be partakers with them, as two different Tribes, which was obſerved when the Land of *Canaan* was divided: but beſides this, it is in vain for the Doctors of the *Roman* Church to alledge paſſages out of the Old Teſtament, for the Invocation

vocation of Saints: ſince they think that the Saints were ſhut up in the Limboes of the Fathers, and did not then ſee the Face of God, which is the principal ground they have for their Invocation of Saints.

SECT. XII.

Of the Interceſſion of Saints.

Queſt. *WE being miſerable ſinners, how can we draw near to the Divine Majeſty, if we do not imploy ſome of Gods friends for Mediators, as when we will ſpeak to the King, we adreſs our ſelves to ſome of his Favorites?*

A. I grant we dare not approach to God but by a Mediator, but we need not for that end employ Saints; for if we have ſinned we have an Advocate with the Father, even Jeſus Chriſt the Righteous, 1 *John* 2. 1. And Jeſus Chriſt ſays, *John* 14. 6. *I am the way, the truth, and the life, no man cometh to the Father but by me.*

Q. *But may not Saints and Angels be alſo Mediators?*

A. No, For St. *Paul* ſays, 1 Tim. 2. 5. *There is one God, and one Mediator between God, and men, the man Jeſus Chriſt.*

Q. *This*

Q. *This paſſage ſeems to be altered, for in the* Greek *it is, There is one Mediator, and not one only Mediator.*

A. The *Greek* word as in this Context ſignifies *one only*, as alſo *Epheſians*, 4. 4, 5, 6. And they of the *Roman* Church in the *Louvain* Verſion have turned it ſo, in the next Chapter *Verſe* 2. That a Biſhop muſt be the Husband of one Wife, they have it of *one only*, and it is clear that in that place it ſhould be taken ſo, for the Apoſtle would have us to underſtand that there is one Mediator as there is one God: now there is but one only God, there is therefore alſo but one only Mediator.

Q. *It is true there is but one Mediator for redemption, but there may be more for Interceſſion.*

A. Not as Interceſſor is to be underſtood in this queſtion, for one who can procure us the favour of God by his own Merit and Interceſſion, and ſo thoſe of the *Roman* Church underſtand the word, when they pray God in the Maſs to hear them for the Merits of the Saints, whoſe Relicks are under the Altar: Now there can be no ſuch Interceſſor but Jeſus Chriſt only, who alone hath reconciled us to God by his blood, and is the only Advocate and Propitiation for our ſins, 1 *John* 2. 2. *And it is in this beloved that God accepteth us*, Eph. 1. 6.

Q. *Why*

Q. *Why may not glorified Saints Pray to God in Heaven for us, as well as Believers Pray for one another on the Earth; have they less Knowledge and Charity in Heaven, then they had on Earth?*

A. Glorified Saints may pray for the Church in general, but not for particular Believers, not for want of Charity, but for want of knowledge of the persons and their necessities; for though their knowledge be much more perfect because of their seeing God, yet have they no more communication with Believers here on Earth, as it hath been said before, that they have no more portion for ever in any thing that is done under the Sun.

Q. *But is it not expedient at least to make use of the Intercession of Saints to go to Jesus Christ for us?*

A. No, For he commands us to come to himself, Matth. 11. 28. *Come unto me all ye that labour and are heavy laden.*

SECT.

SECT. XIII.

Of Images.

Queſt. IS *It not lawful to make Images of God?*

A. No, for the Prophet *Iſaiah* ſheweth us that God cannot be repreſented, *Chap.* 40. *Verſ.* 18. *To whom will ye liken God, or what Likeneſs will ye compare unto him!* And *Deut.* 4. 15. *Moſes* ſpeaketh to the *Iſraelites*, ſaying, *Take ye heed unto your ſelves, for ye ſaw no manner of Similitude on the day that the Lord ſpake unto you in* Horeb *out of the midſt of the fire*: 16. *Leſt ye corrupt your ſelves, and make you a Graven Image, the ſimilitude of any Figure, the likeneſs of Male or Female.*

Q. *Nevertheleſs, God hath often appeared to Believers under the Old Teſtament in humane ſhape; as to* Abraham *and* Lot, Gen. 18. & 19.

A. Extraordinary Appearances of God are not to be the Rule of our Actions, but his Commands: and though God appeared in Humane Likeneſs, yet the Church of *Iſrael* never made any ſuch Repreſentation of him.

Q. *Is it lawful to make Images of Saints, and give to them any Religious Worſhip or Honour.*

A. No, for God hath forbidden us to bow down before any Image whatſoever in his ſe-

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cond Commandment, *Thou ſhalt not make unto thee any Graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath. Thou ſhalt not bow down to them, nor ſerve them.*

Q. *This word ſhould be translated Idol, and not Image; for God forbids there only the Pagan Idols, which did repreſent falſe Gods, and not Images of Saints.*

A. Images both of Saints and Angels are forbidden; for he forbiddeth to make any Likeneſs of any thing that is in Heaven.

Q. *Why then did God command to put Cherubims upon the Ark, and in the Tabernacle, which did repreſent Angels.*

A. That was a Command of the Ceremonial Law, which ſince hath been aboliſhed by Jeſus Chriſt; but the forbidding to worſhip Images is a Command of the Moral Law, which is eternal and indiſpenſable. Beſides, they were not put there to be worſhipped by the people, for there were two Veils between the people and them, ſo that the people could not ſee them: and there was, moreover, an expreſs Command to make Cherubins, whereas there is none to make Images of Saints, and to put them into the Church.

Q. *Is it lawful to worſhip the Relicks of Saints?*

A. No: We ſhould have a reſpect unto the Sepulchres of the Saints and Martyrs, ſince their

their Bodies have been the Temples of the Holy Ghoſt; but to give them any Religious Worſhip, is to leave the living God to ſerve dead Idols; *And God hid the body of* Moſes, *leſt the people of* Iſrael *ſhould have committed Idolatry with it.* Deut. 34. 6.

SECT. XIV.

Concerning Praying for the Dead.

Queſt. *MUſt we pray for the Dead?*

A. No, Becauſe we have neither Command nor Example in the Word of God: and ſince the Scripture ſpeaks only of two places, Heaven for the Righteous, and Hell for the Wicked, our Prayers cannot draw the Wicked out of Hell, for their Torments are to be Eternal; nor can they add to the Happineſs of thoſe in Heaven, becauſe it is already Compleat.

Q. *Yet we have an Example in the 12th Chapter of the 2d. Book of the* Maccabees, *where* Juda *and his Men prayed for their Brethren which were ſlain, and under whoſe Garments were found things conſecrated to Idols, that their ſin might be pardoned.*

A. This Book is not Canonical, nor was ever acknowledged as ſuch by the Church of the Jews, and there were many Superſtitions

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slidest in among the Jews in the time of the *Maccabees*; so their Practice cannot be an Example to be followed: neither did they pray that they might be delivered out of Purgatory, but that they might be happy at the Resurrection, as it appears from *Vers.* 44.

SECT. XV.

Of Purgatory.

Quest. DO *You believe that after this Life the Souls of all Believers go to the fire of Purgatory for many years to be tormented, that they may be purged and cleansed from their sins.*

A. No, For the Scripture speaking of the Condition of Believers after this Life, tells us, *Isa.* 57. 1. *That the Righteous is taken away from the Evil to come, and shall enter into Peace*: and *Rev.* 14. 13. that *Blessed are the Dead that die in the Lord from henceforth; yea, said the Spirit, that they may rest from their Labours, and their Works do follow them.* And *Eccles.* 12. 7. *Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it.* And 2 *Cor.* 5. 1. that *If our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with hands, eternal in the Heavens.* Likewise, *Jesus Christ*, by the Parable, *Luke* 16. of

Dives

Dives and *Lazarus* teacheth us, that Believers after Death are carried into *Abraham's* Boſome, where they are comforted; and at his Death he ſays to the Converted Thief, *This day thou ſhalt be with me in Paradiſe.* Luk. 23. 43. and St. *Paul*, 2 *Tim.* 4. 7, 8. Promiſes to himſelf, That having kept the Faith and fought the good Fight, he ſhould receive the Crown of Righteouſneſs: and the Spirit of Chriſt ſays to Believers, *Rev.* 2. 10. *Be Faithful unto Death and I will give thee a Crown of Life.* In a word, Jeſus Chriſt, *John* 5. 24. ſaith, *That he that believeth on him, ſhall never enter into condemnation, but is paſſed from death unto Life:* And St. *Paul*, *Rom.* 8. 1. ſays, *There is no condemnation to them which are in Chriſt Jeſus*: then certainly neither in this Life, nor in that which is to come, is there any condemnation to them; it muſt then be much raſhneſs to condemn thoſe whom God hath juſtified, and to think that God takes pleaſure to puniſh his Children many thouſands of years for Sins already pardoned, and for which he hath had full ſatisfaction by the death of his Son our Saviour.

Q. *But ſince the Scripture tells us, Rev.* 21. 17. That no unclean thing ſhall enter into the Holy City, *is it not neceſſary that Souls ſo much infected with Sin ſhould be purged with fire that they might be preſented pure and holy unto God?*

A. In this paſſage of the Revelations God ſpeaketh of wicked perſons, and not of Believers, ſuch as Traitors, and Adulterers, who committed abomination and falſehood, and who entered not into the City of God, *Revel.* 22. 15. And it is not material fire that cleanſes the ſoul, but the blood of Jeſus Chriſt that cleanſeth us from all ſin, 1 *John* 1. 7. for by vertue of his blood our ſins are blotted out: we are alſo cleanſed by the Holy Ghoſt in Regeneration and Sanctification: *Such were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus and by the ſpirit of our God,* 1 Cor. 6. 11.

Q. *Have Believers no need then to be purged after death?*

A. No, For God hath in this life freely forgiven all our ſins, *Col.* 2. 13. Neither is there any place for Repentance and Amendment after this life, and where the Tree falleth there it ſhall be, *Eccleſ.* 11. 3.

Q. *What do you underſtand then by the fire St.* Paul *ſpeaks of* 1 Cor. 3. 15. *That the fire ſhall try every mans work of what ſort it is?*

A. I underſtand the Word of God by which all Doctrines are to be tryed, for the Apoſtle in that place ſpeaks of the Doctrine of the Goſpel, as of a Building, whoſe Foundation is in Jeſus Chriſt, and upon which Paſtors builded ſome Gold, Silver, and Precious

ous Stones, that is, good and ſolid Doctrines, and others, Wood, Hay, and ſtubble, that is light and curious Doctrine, which will periſh and vaniſh away when they are examined by the Word of God, as Wood, Hay, and Stubble in the fire is burned, and turned to Smoak.

Q. *Doth not that ſaying of St.* Paul, 1 Cor. 15. 29. What ſhall they do which are Baptiſed for the dead, if the dead riſe not, *imply a Purgatory?*

A. This paſſage cannot prove Purgatory, for it is only the Reſurrection that the Apoſtle conſiders. Many Learned men in the Church have thought that St. *Paul* ſpeaks of certain Hereticks, who denyed the Reſurrection of Jeſus Chriſt, and yet when any of them dyed without Baptiſm, Baptiſed ſome others for the dead and in their name, fearing that they ſhould be puniſhed for dying without Baptiſm.

Q. *But Jeſus Chriſt ſays in* Matth. 12. 32. *That the ſin againſt the Holy Ghoſt ſhall not be forgiven either in this world, or in the world to come, there muſt then be a world to come in which ſins are forgiven and puniſhed?*

A. Theſe words, *ſhall not be forgiven*, ſignifie only *that it ſhall be puniſhed in this World, and in that which is to come*; as St. *Mark* explains it *Chapter* 3. 29. He that Blaſphemeth againſt the Holy Ghoſt hath never

Forgiveneſs; but is in Danger of Eternal Damnation: Alſo by the *World to come* may be underſtood the day of Judgment, in which the Scriptures tell us Sins ſhall be forgiven, and puniſhed, becauſe then ſhall be publickly pronounced the Sentence of Condemnation or of Abſolution, according as St. *Paul* prayed for *Oneſyphorus*, *That he might find mercy of the Lord in that day.* 2 *Tim.* 1. 18. becauſe then mercy or Puniſhment would be manifeſted.

SECT. XVI.

Of Human Satisfactions.

Queſt. *CAn men ſatisfie the Juſtice of God for their Sins by Works of Penitence, as Faſting, Alms, Stripes, and ſuch like?*

A. No, for they are imperfect, and to think that any Suffering and Pains, but thoſe of Jeſus Chriſt, can Reconcile us to God, is to eſteem the Blood of Jeſus Chriſt and his Sufferings, ſuperfluous and unprofitable; for God takes not two payments for one debt, and the Scripture tells us, *Col.* 2. 13. 14. *That God hath freely forgiven all our Treſpaſſes in blotting out the hand-writinng of Ordinances that was againſt us, Nailing it to his Croſs*, and this Word freely excludes all Satisfaction on our part, for as St. *Paul*, *Rom.* 11. 6. ſays, *If by Grace, then it is not by Works.*

Q. *But*

Q. *But they will tell you that they hold thoſe penitential works, Satisfactory only by vertue of the death of Chriſt.*

A. Theſe things are contradictory, for Jeſus Chriſt dyed that we ſhould not be obliged to make ſatisfaction our ſelves, and to pay that debt which it was impoſſible for us to pay; and the Apoſtle, *Hebr.* 1. 3. tells us, *That he had by himſelf purged our ſins*, and not by our making Satisfaction.

Q. *God hath indeed freed us from the guilt of our ſins, for Jeſus Chriſt's ſake, but not from all the puniſhment of them.*

A. This is an abſurd evaſion, for the forgiving of Sin, is nothing elſe but the not puniſhing of it, and when we deſire *That God would forgive our Sins as we forgive them that treſpaſs againſt us*, we pray That God would not inflict the puniſhment that we deſerve for our ſins; no more than we ſeek to Revenge the Wrongs done unto us.

Q. *Yet God often inflicts puniſhments after he hath pardoned Sins, as he did upon* David *after having ſignified to him that his Adultery and Murder were pardoned.* 2 Sam. 12. 10, 14.

A. Such puniſhments God inflicts for to humble and correct his Children, but not to ſatisfie his Juſtice, and are rather Effects of Love and Mercy, than of Juſtice, therefore *Eliphaz* ſays to *Job*, *Happy is the man whom God*

Correcteth, therefore despise not thou the chastning of the Almighty, *Job* 5. 17.

Q. *What think you of Stripes and Pilgrimages, and such voluntary works, by which the* Roman *Church think they make satisfaction to the Justice of God?*

A. Not only that they cannot satisfie Gods Justice, but that they deserve punishment, because they are Superstitious Traditions of men, and of which it shall be said, *Who hath required these things at your hands?*

Q. *What say you to the Counsel that* Daniel *gave* Nebucadnezar, *to redeem his sins by Alms?* Dan. 4. 27.

A. That he doth not mean that the Alms of *Nebucadnezar* could be the price of his Redemption, but that he would change his life in the presence of God, and make up the time spent in unjustice, and extortions, by a serious amendment of life, and giving liberally Alms to the poor, and that in so doing God would be propitious to him; who according to his mercy to repenting sinners hath promised, *Ezech.* 18. 21, 22. That if the wicked turn from his sins, they shall not be mentioned unto him; and the word Translated by some, *Redeem*, signifies to break, to tear, and undoe what hath been done.

Q. *If by our Works we cannot make satisfaction for our selves, than we can far less do it for others?*

A. That

A. That is certain, therefore the Apoſtle *Galat.* 6. 5. tells us, That every man ſhall bear his own burthen, and 2 *Cor.* 5. 10. That we muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in his Body according that he hath done, whether it be good or bad.

Q. *Yet,* Coloſ. 1. 24. *St.* Paul *tells us, That he fills up that which is behind of the afflictions of Chriſt in his Fleſh, for his Body ſake, which is the Church?*

A. St. *Paul* ſaying, *for his Body which is the Church*, anſwers this objection, for this ſhews us, that beſides Jeſus Chriſts Natural Body, whoſe ſufferings were accompliſhed on the Croſs, when he ſaid *it is finiſhed*, John 19. 30. he hath a Myſtical Body, *viz.* the Church whoſe Afflictions and Sufferings are called Sufferings of Chriſt, becauſe of the near Union with Chriſt, who looks upon that which is done to any of his, as done to himſelf, *Matth.* 25. 40. and who cried from Heaven to *Saul*, who Perſecuted the Churches, *Act.* 9. 41. *Saul, Saul, why perſecuteſt thou me?* and St. *Paul*, ſaying that he ſuffered for his Body which is the Church doth not mean for her Redemption, but for her Example and Edification.

SECT. XVII.

If the Sufferings of Chriſt were accompliſhed on the Croſs.

Queſt. *YOur ſaying that the Sufferings of Jeſus Chriſt were accompliſhed on the Croſs, ſeems to contradict that which they ſay you Teach of Chriſt's deſcending into Hell, that the Soul of Jeſus Chriſt did locally deſcend into Hell after his death, and was tormented with the Devils till his Reſurrection.*

A. This Accuſation is an impudent Calumny invented by the Monks to make us odious to the people, for on the contrary, we have always Taught that the Sufferings of Jeſus Chriſt were finiſhed in his death, and we overthrow the Doctrine of Purgatory, and of Limbo's, and Chriſt's Local Deſcenſion into Hell, by his own words to the Converted Thief upon the Croſs, *Luke*, 23. 43. *This day ſhalt be with me in Paradiſe*, which words ſhew that his Soul was with our Saviours in Paradiſe that ſame day.

Q. *What hath given occaſion to this Calumny?*

A. An Evangelical Doctrine plainly taught in the Word of God, that Jeſus Chriſt ſuffer'd not only in his Body, but likewiſe in his Soul,

Soul, having been extreamly afflicted and grieved thereiu, which made him ſweat drops of blood, *Luke*, 22. 44. and to ſay, *Matth.* 26. 38. *My Soul is exceeding ſorrowful even unto death*, and upon the Croſs, *Why haſt thou forſaken me? Matth.* 27. 46. Which alſo was very neceſſary for our Redemption, for he being the Redeemer of our Souls as well as of our Bodies, it was neceſſary he ſhould ſuffer for us in his Soul, as well as in his Body.

Q. *Yet it will ſeem no Calumny to ſay That you Teach that Jeſus hath been damned, for theſe words are found in one of your Catechiſms*, (viz.) *in the* French, *Section* 10. How could Jeſus be in ſuch damnation?

A. The Author of that Catechiſm, by that word damnation, meaneth nothing but condemnation, according to the primitive ſignification of the word, and the word (*ſuch*) which is added to that of damnation, fully juſtifies that; for being a relative word, it muſt needs deſign the damnation ſpoken of before, which is ſuch as all Chriſtians grant Jeſus Chriſt hath ſuffered (*viz.*) That he drunk the Cup of the Wrath of God for Sin, and ſuffered the Puniſhment that Sinners had merited; and afterward the ſame Author explains himſelf ſo clearly, that without much Malice he cannot be accuſed of teaching that Jeſus Chriſt ſuffered the Puniſhment of the damned

damned in Hell with the Devils; for he put this difference betwixt Jeſus Chriſts ſuffering and the Wickeds ſufferings, that the wicked continued therein, but that the Anguiſh which Chriſt ſuffered was but a Sting for to prick him, and that the wicked deſpair and are angry againſt God, and blaſpheme him: whereas Jeſus Chriſt never ceaſed to hope always in God in the midſt of his diſtreſs.

SECT. XVIII.

Of Pilgrimages.

Queſt. *IS it lawful to go in Devotion to the Images and Relicks of Saints to be cured of any Diſtemper, or for good ſucceſs in our undertaking?*

A. No, For this is to leave the Creator, and go to the Creature, whereas we ought to have recourſe to God only for Grace, to help us in time of need *Heb.* 4. 16. And the mercy of God being extended to all Nations, he is not more acceſſible in one place than in another, as Chriſt ſays to the *Samaritan* upon the conteſt between them and the *Jews* about the place of Worſhip, which the one would have to be in *Jeruſalem*, the others in Mount *Garizim*, *John* 4. 21, 23. *Woman believe me, the hour cometh when ye ſhall neither in this mountain, nor yet at* Jeruſalem *worſhip the Father, but the true worſhipers ſhall worſhip the Father in ſpirit and in truth.*

SECT.

SECT. XIX.

Of Monkiſh Vows, and firſt of that of a Single Life.

Queſt. *MAy one lawfully Vow a ſingle life to God?*

A. No, For a ſingle life is only fit for thoſe that have the gift of Continence, for thoſe that have it not, God commands to Marry, 1 Cor. 7. 9. *If they cannot contain let them marry, for it is better to marry than to burn.*

Q. *But may not perpetual Continency be Vowed to God?*

A. No, For it is the gift of God, and not in our power, St. *Paul* ſpeaking of this gift 1 *Cor.* 7. 7. ſays. *I would that all men were even as I my ſelf, but every man hath his proper gift of God, one after this manner, another after that.*

Q. *Who are then they that make themſelves Eunuches for the Kingdom of Heaven?* Matth. 19. 12.

A. Thoſe that finding that God hath granted them this gift, have taken up a firm reſolution in themſelves to abſtain from Marriage, that they may ſerve God with more liberty and leſs diſtraction; but Jeſus Chriſt himſelf ſays in the ſame place that all men cannot receive this ſaying: *Matth.* 19. 11.

Q. *Yet*

Q. *Yet St.* Paul *Condemns widows, who having conſecrated themſelves to the ſervice of the Church, would afterwards Marry,* 1 Tim. 5. 12. *Have damnation becauſe they have caſt off their firſt faith.*

A. St. *Paul* condemns them, becauſe by Marrying they make themſelves uncapable of fulfilling their promiſe to ſerve the Church, and not for their Marrying, and therefore leaſt they ſhould be obliged to quit their Office, and ſo violate their Faith by Marrying, he forbids to receive any into that number under threeſcore, and commands young Widows to Marry, ſaying, *I will therefore that the younger women marry,* 1 Tim. 5. 14.

Q. *Is this command in the* 1 Cor. 7. 9. If they cannot contain let them Marry, *made to Miniſters and Eccleſiaſtical perſons as well as to other people?*

A. Yes, For Miniſters are as much obliged to obey God as others: and therefore Eccleſiaſtical perſons under the Law, did Marry both Prieſts and Prophets, and under the Goſpel St. *Peter* was Married, and *Philip* the Evangeliſt, St. *Matth.* 8. 14. *Acts* 21. 9. And St. *Paul* 1 *Cor.* 9. 5. tells us that he had power to lead about a Siſter, a Wife, as well as other Apoſtles and Brethren of the Lord, and *Cephas*: And 1 *Tim.* 3. 2. he would have a Biſhop

ſhop to be the Husband of one Wife, and therefore ſpeaking of them who forbid Marriage, he calls them ſeducing Spirits teaching Doctrines of Devils, 1 *Tim.* 4. 1, 2, 3.

SECT. XX.

Of Vowing Poverty.

Queſt. *IS it lawful to Vow Poverty to God, and quit our Goods for to ſhut our ſelves up the reſt of our days in a Cloiſter, and beg our Bread from door to door?*

A. No, Jeſus Chriſt indeed Commands us to quit joyfully our Goods, Wives, and Houſes for to follow him, when we cannot keep them without diſſembling or abandoning the Truth, but he commands us not to beg, but on the contrary would have us *Gen.* 3. 19. to eat our bread in the ſweat of our faces; and 1 *Tim.* 6. 18. that the Rich ſhould be rich in good Works, ready to diſtribute, willing to communicate; and *Epheſ.* 4, 28, the Apoſtle would have us labour, working with our hands the things which are Good, that we may have to give to him that needeth.

Q. *Yet Jesus Christ commandeth the young man Matth.* 19. 21. *to sell what he had, and give it to the poor?*

A. Jesus Christ commanded this young man to do it that he might make manifest his Covetousness, and to show that he loved not God with all his heart, as he had boasted. *Luke* 14. 26. but he commandeth not others to do it.

SECT. XXI.

Of Vowing Obedience.

Quest. *IS it lawful to Vow a blind Obedience without contradiction to a Superiour?*

A. No, For God only hath Soveraign power over our Consciences; 1 *Cor.* 7. 23. *Ye are bought with a price, be not ye the servants of men.*

Q. *What think you of the Vows of Children that without the consent, and against the will of their Parents and Superiours put themselves into Monasteries?*

A. That they are void, for the Scripture tells us, *Numb.* 30. 5. That if a Father disallow the Vows of a Child yet in his house, they shall not stand; and they that allow such Vows make void the Commandment of God, *Honour thy Father and thy Mother*, by their Tradition, as Jesus Christ chargeth

chargeth the *Phariſees*, Matthew 15. 6.

SECT. XXII.

Of Lawful Vows.

Queſt. WHat is requiſite in *lawful Vows?*

A. Firſt, That they be made to God only, and not to Creatures, *Pſal.* 76. 11. *Pſal.* 50. 14. *Offer unto God thanksgiving, and pay thy Vows unto the moſt high.* Secondly, That the things Vowed be lawful and good: It was a wicked Vow of the *Jews*, not to eat nor drink till they had killed *Paul*, *Acts* 23. 12. Thirdly, That it be not raſh, as *Jeptha's* was, to Sacrifice the firſt thing that ſhould meet him after his Victory, *Judg.* 11. 31. and *Herods*, *Matth.* 14. 7. Fourthly, That the thing Vowed be our own, and that it be in our power to fulfil it.

Q. *Are unlawful and wicked Vows to be kept?*

A. No, For a wicked and raſh Vow ought not to make us violate our firſt Vow in Baptiſm to obey the Commandments of God; and the keeping and fulfilling ſuch Vows is as great or greater crime than the making of them.

SECT.

SECT. XXIII.

Concerning Faſts.

Queſt. *WHat think you it to be blamed in the* Romiſh *Faſts?*

A. Four things chiefly. 1. Their making them conſiſt in diſtinction of meats, and not in abſtinence from meats. 2. Their ordering them precisely at a certain time of the year, without reſpect to the fitteſt time, in which we ought particularly to humble our ſelves before God. 3. Their being become Superſtitious, and being impoſed with as much or more rigour than the Commandments of God. 4. And above all, the believing that they merit Eternal Salvation in obſerving of them.

Q. *Are ſuch Faſts Condemned in the Word of God?*

A. Yes, for St. Paul forbids us to make any diſtinction of meats, 1 *Cor.* 10. 25. *Whatſoever is Sold in the Shambles that Eat, asking no queſtion for Conſcience ſake.* And our Lord Jeſus Chriſt tells us, *Matth.* 15. 11. *Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth defileth a man.* And 1 *Cor.* 8. 8.

Meat

Meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worſe. And *Rom.* 14. 17. *The Kingdom of God is not meat nor drink, but righteouſneſs and peace and joy in the Holy Ghoſt.* And above all the Apoſtle ſpeaks very expreſly, *Col.* 2. 16. *Let no man judge you in meat or in drink.* And 1 *Tim.* 4. 3. he ſays that, *they are ſeducing Spirits, teaching doctrins of devils, who command to abſtain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth.*

Q. *It may be anſwered to theſe paſſages, that in them St.* Paul *condemns two ſorts of perſons,* Firſt, *Thoſe who under the Goſpel would oblige Chriſtians to obſerve the Ordinances of the Law, touching the diſtinction of meats, which we ought not any more to obſerve, becauſe they were ſhadows of things to come, but the body is of Chriſt. Coloſ.* 2. 17. *And* Secondly, *Thoſe who looked on ſome meats to be polluted by Nature, as ſome Hereticks have done; but theſe paſſages do not ſeem to condemn thoſe who in ſome certain times ordained abſtinence from ſome ſorts of meats to humble and ſubdue the fleſh.*

A. To the firſt I Anſwer, That if *S. Paul Coloſ.* 2. 20. would not have us to Obey the Ordinances of the Law about the diſtinction of meat, becauſe we are dead with Chriſt, though they were Ceremonies inſtituted of

God, much leſs are we obliged, ſeeing we are dead with Chriſt, to obſerve New Ordinances, which are but inventions of men, for we ought to ſtand faſt in the Liberty wherewith Chriſt hath made us free, and not be intangled again with the Yoke of Bondage, *Gal.* 5. 1. And *Secondly*, in that paſſage of St. *Paul*, 1 *Tim.* 4. where he calls them ſeducing ſpirits, that teach to abſtain from meats that God hath created to be received with thanksgiving of them which believe the Truth; he ſpeaketh in the general without any reſtriction: and *Coloſ.* 2. 22, 23. He condemns them that ſay, Touch not, Taſt not, Handle not, though ſuch things had a ſhew of Wiſdom in Will-worſhip and Humility, and neglecting of the Body, not in any honour to ſatisfying of the fleſh: Now the forbidding to eat fleſh upon certain days, muſt be of theſe kind of Ordinances.

Q. *Do you blame then all manner of Faſts?*

A. No, for though Faſting of it ſelf be an indifferent thing, yet it becomes profitable and good, when Superſtition and the opinion of Merit is ſeparated from it, and when it is employed to ſubdue the fleſh and humble the mind, to help forward Repentance, and to excite Zeal in Prayer, and therefore the Scripture ordinarily joyns Prayer and Faſting together, *Matth.* 17. 21. Jeſus Chriſt ſaith, that

that *There is a kind of Devils that goeth not out but by prayer and faſting* :- And 1 *Cor.* 7. 5. St. *Paul* would would have the Husband and the Wife to ſeparate themſelves for a time, to give themſelves to Faſting and Prayers.

Q. *When is Faſting requiſite?*

A. Firſt, In time of Affliction, either publick or private, for extraordinary Humiliation before God, in ſuch a time is needful; as in *Joel* 2. 15. when the Church was in diſtreſs they were commanded to *Blow the Trumpet in* Sion, *ſanctifie a Faſt, call a ſolemn Aſſembly. Secondly*, When it is neceſſary to make Requeſt by Prayer to obtain ſomething of importance for the Church, and to obtain a Bleſſing upon their Miniſtry. *Acts* 14. 23. And beſides theſe publick Faſts, every one ought to faſt and to implore the Mercy of God for their Falls, and for his aſſiſtance in dangers, for to prepare them better for the Sacrament of the Lord's Supper.

SECT. XXIV.

Of Holy Days.

Queſt. *WHat do you blame in the Church of* Romes *Holy Days or Feaſts.*

A. Firſt, That it is a departing from the Liberty that God hath given us in the fourth Commandment, *Six days ſhalt thou labour.* Secondly, By them the Yoke is again put upon the Chriſtians, which Jeſus Chriſt delivered us from by his death, as heavy or heavier than it was upon the Jews: Whereas S. *Paul* commands, *Coloſ.* 2. 16, 17. *Let no man judge you in meat or in drink, or in reſpect of an Holy Day, or of the New Moon, or of the Sabbath days, which are a ſhadow of things to come, but the Body is of Chriſt.* Thirdly, That they are dedicated to the Saints. Fifthly, That the Obſervation is required as a thing as neceſſary as the Obſervation of the Lords Day. Sixthly, That they think they merit Salvation by the Obſervation of them.

Q. *Are you then againſt all Holy Days, except the Sabbath day.*

A. Believers may profitably aſſemble themſelves together on other days as well as on the Sabbath day, to celebrate the Memory of

ſignal Deliverances that we have received from God by Jeſus Chriſt, by Prayers and Thanksgiving, and Meditation on the Word, to give thanks for extraordinary deliverance, or for publick humiliation, provided that theſe days be celebrated without Superſtition, and without Scruple of Conſcience, and without an Opinion of any particular Holineſs in that day, or Merit in its Celebration.

SECT. XXV.

Of the Providence of God.

Queſt. *DOth any thing happen in the World that is not ordered by the wiſe Providence of God?*

A. No, For *A Sparrow falleth not to the ground without the Will of your Father which is in heaven, and the very hairs of your head are all numbred,* Matth. 10. 29.

Q. *Do Evils come to paſs by His Will and Permiſſion?*

A. Yes, For if he would not have them to come, he is Almighty, and could hinder them; *Amos* 3. 6. *Shall there be Evil in the City, and the Lord hath not done it? Doth not Evil and Good proceed from the Moſt High?* Lam. 3. 38.

Q. *These places speak of Afflictions and Calamities which happen to men by the Providence and Permission of God, for the manifestation of his Justice in the punishment of the wicked, and of his Goodness, in trying of his own people: But do you believe that the sins and actions of the wicked are ordered by the Providence of God?*

A. Yes, For the Word of God shews us, that the selling of *Joseph* by his Brethren came to pass by the Providence of God, for the preservation of *Jacob*'s Family; *Gen.* 50. 20. *As for you, ye thought evil against me; but God meant it unto good, to bring to pass to save much people alive.* Likewise the taking away *Job*'s Goods was an effect of God's Providence for his trial; and therefore he says, *The Lord hath given, and the Lord hath taken away; blessed be the Name of the Lord*, Job 1. 21. And S. *Peter* saith, *Act.* 2. 23. that *Jesus Christ was delivered by the determinate Counsel and Fore-knowledge of God.* And *Act.* 4. 27, 28. he speaks thus; *Of a truth against thy holy Child Jesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles and the people of* Israel, *were gathered together to do whatsoever thy Hand and thy Council determined before to be done.*

Q. *Can this be, and God not be the Author of sin, nor Partaker of the sins of the wicked?*

A. Yes, Even as a Physician gives not to Leeches their bloody Nature, but doth fitly

serve

himſelf with the inclination of this Animal, to draw blood of his Patient for his health and comfort, ſo God doth not give to the wicked their wickedneſs, nor incite them to evil againſt his Children, but doth wiſely employ their wicked inclinations for their Conſolation and Salvation; knowing how to make all their evil deſigns ſerve, by his admirable Providence, the end that he hath determined, and tend to the accompliſhment of his wiſe and holy Will.

Q. *Doth not that excuſe the wicked, ſince they only execute the Will of God?*

A. No, For they do it without their knowledge, and contrary to their intentions; for we are not to rule our Actions by God's Decree which is unknown to us, but by his Commands which are revealed to us; *Deut.* 29. 29. *Secret things belong unto the Lord our God, but theſe things which are revealed belong unto us, and to our Children.*

SECT. XXVI.

Of Man's Free Will in the State of Sin.

Queſt. *IS Not this Doctrine of Providence contrary to that of Man's Free Will?*

A. Not at all, For God ſo governs the things of the World, that he lets them act according to their nature and inclination; neceſſary things neceſſarily, and the Free, as Men and Angels, freely.

Q. *Wherein conſiſts the Free Will and Liberty of Man in the State of Sin, before Regeneration?*

A. In four things; 1. in Natural Actions, as Eating and Drinking. 2. In Civil Actions, as Buying and Selling. 3. In external, good and vertuous Actions, as frequenting the Aſſemblies of God's People, giving Alms, *&c.* 4. Above all, he is free and at liberty to ſin.

Q. *Hath not an unregenerate man Free Will to Actions freely good and pleaſing unto God; ſuch as Faith, Repentance and Love to God?*

A. No, for Jeſus Chriſt teaches us, that *Whoſoever committeth ſin is the ſervant of ſin*, John 8. 34. and *Matth.* 7. 18. that *A corrupt tree cannot bring forth good fruits.* And S. *Paul*, *Rom.* 8. 7.

8. 7. tells us, that *The carnal mind is enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be.* And the ſame Apoſtle ſays that *Men, before they are ſavingly called, are dead in their treſpaſſes and ſins,* Ephel. 2. 1.

Q. *What think you of the brave Actions of Pagans, and the heroick Vertues which ſhined in them?*

A. That they were brave and ſplendid Actions, but that they could not be pleaſing unto God, becauſe they were not moved by the conſideration of his Glory, but by their own Ambition; and that theſe great men not being in Chriſt, and being deſtitute of faith, could not pleaſe God; as the Apoſtle teacheth us, that *Without faith it is impoſſible to pleaſe God,* Heb. 11. 6.

Q. *May not theſe civil Vertues which are in unregenerate men be ſaving diſpoſitions to the Grace of God, and merits of Congruity, which may incline God to be merciful to them?*

A. No, For S. *Paul* ſays, 2 *Tim.* 1. 9. that *God hath ſaved us, and called us with an holy Calling? not according to our works, but according to his own Purpoſe and Grace which was given us in Chriſt Jeſus before the world began.* And our Lord Jeſus Chriſt doth not refer the Cauſe of his Diſciples being called to the knowledge of God, rather than the Phariſees, to any thing but God's good pleaſure: *Matth.* 11. 26. *I thank thee, O Father, Lord of heaven and earth, becauſe*

then

thou haſt hid thoſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father, for ſo it ſeemed good in thy ſight.

Q. *What doth a man then contribute towards his heavenly Calling?*

A. No more than one dead to his Reſurrection, or *Adam* to his Creation, or a Child to his Conception: and therefore Regeneration is called in the Word of God a Reſurrection, *Col.* 2. 12. *You are riſen through the faith of the operation of God, who hath raiſed Jeſus Chriſt from the dead.* And a Creation, *Epheſ.* 2. 10. *We are his workmanſhip created in Chriſt Jeſus unto good works.* A Generation, *James* 1. 18. *Of his own Will begat he us with the Word of Truth, that we ſhould be a kind of firſt fruits of his Creatures.*

SECT. XXVII.

Of Man's Free Will in a State of Grace.

Queſt. BUT *After God hath called a man from a ſtate of Sin, to a ſtate of Grace, hath he not Free Will to apply himſelf to that which is good?*

A. Yes, For Jeſus Chriſt ſaith, *John* 6. 36. *If the Son ſhall make you free, ye ſhall be free indeed,* even as when Jeſus Chriſt had raiſed *Lazarus* from

from the dead, he commanded that they ſhould untie him, and let him go: So after God hath raiſed a man from the ſtate of ſpiritual death, and delivered him from the bonds of Sin, he walketh freely in the paths of Righteouſneſs, and with gladneſs of heart willingly employs himſelf in his Service, *Rom.* 7. 22.

Q. *Do you think that after God hath called a man to Salvation, he leaves him to himſelf and to his own conduct?*

A. No, For the ſame Grace of God which hath begun the work will accompany us, *Phil.* 1. 6. *He which hath begun a good work in you will perform it until the day of Jeſus Chriſt.* And *Chap.* 2. 13. *It is God that worketh in you both to will and to do of his good pleaſure.* All the good motions of regenerate men proceed from the Grace of God, 2 *Cor.* 3. 5. *Not that we are ſufficient of our ſelves, to think any thing as of our ſelves; but our ſufficiency is of God.*

Q. *This being ſo, a regenerate man is not at liberty, ſince it is not he properly that acteth, but God in him.*

A. This doth not follow, for God worketh ſo in the Will of Believers, that he taketh not away their liberty; but, on the contrary, maketh it more perfect; making them incline to good, not conſtrainedly, but with a willing and filial Obedience, *Pſal.* 119. 32, 35.

Q. *How*

Q. *How do you underſtand this Divine Co-operation?*

A. That God doth not deal with Believers as Stones or Stocks, which are moved and drawn without feeling, but as with Creatures endowed with Reaſon, he conducts and moves them to good by enlightning their Underſtanding and ſanctifying their Will and Affections: So that whereas they were refractory, he makes them become obedient; and by the efficacy of Grace, and a force without conſtraint, he ſo draws them, that he makes them follow his Will and Conduct freely and with delight, as the Spouſe ſays in *Cant.* 1. 4. *Draw me, we ſhall run after thee.* And the Prophet *Jeremy*, *Lament.* 5. 21. *Turn us, O Lord, and we ſhall be turned.* And *John* 6. 44. Our Saviour ſays, *No man can come to me except the Father draw him.* We go then to Chriſt when it pleaſes the Father to draw us.

Q. *Doth not this Doctrine make men negligent in good Works?*

A. No, On the contrary, S. *Paul*, *Phil.* 2. 12. exhorts us, *to work out our Salvation*, &c. becauſe *It is God that worketh in us to will and to do, according to his good pleaſure.*

Q. *Is this Free Will to do good in Believers perfect?*

A. No, For their Regeneration is yet imperfect, and there remains ſomething of their Bondage to ſin; which is the cauſe that they

do

do not the good that they would, but the evil that they would not, as S. *Paul* ſpeaketh of himſelf, *Rom.* 7. 15.

Q. *When is it then that Man's Free Will ſhall be perfect?*

A. When the Soul, delivered from this mortal Body, ſhall enjoy the preſence of God in Heaven; for ther the Soul being made perfectly holy, ſhall be alſo perfectly free as the Angels are, and the Spirits of the Juſt.

SECT. XXVIII.

Of Juſtification.

Queſt. WHat doth this word *Juſtifie* ſignifie in the Scripture.

A. To abſolve the Juſt; and therefore it is ordinarily oppoſed to the word Condemn, *Prov.* 17. 15. *He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord.* And *Matth.* 12. 37. *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

Q. *Who is it can juſtifie and abſolve us?*

A. God only, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of God's Elect? it is God that juſtifieth.*

Q. *Wherein*

Q. *Wherein consisteth that Justification?*

A. In the free Remission and Pardon of Sin, which he giveth us, as *David* says, *Psal.* 32. 1. *Blessed is he whose transgression is forgiven, whose sins are covered*, Rom. 4. 6, 7.

Q. *Upon what consideration doth God justifie men, and pardon their sin?*

A. Upon the account of Christ's Righteousness, and full Obedience he hath rendred unto his Father, which he hath particularly testified in being obedient, even to the death of the Cross; *Phil.* 2. 8. *And offering himself a sacrifice for the propitiation of their sins*, as we are taught by S. *Paul*, *Rom.* 3. 25. And *Ephes.* 1. 7. *In whom we have Redemption through his blood, the forgiveness of sins according to the riches of his Grace.* And *Rom.* 5. 19. *That by the obedience of one, many are made righteous.*

Q. *Do not mens Works contribute to their Justification?*

A. No, For S. *Paul*, *Phil.* 3. 9. desireth to be found in Christ, *Not having* (saith he) *mine own righteousness, which is of the Law; but that which is through the faith of Christ, the righteousness which is of God By faith.* And Rom. 3. 24. being justified freely by the Grace of God, through the Redemption of Jesus Christ, excludes Justification by Works; for *Rom.* 11. 6. *If by Grace, then it is no more of Works.* And having established the Righteousness of God,

instead

inſtead of the Righteouſneſs of the Law, he concludes, *Rom.* 3. 8. that *A man is juſtified by faith, without the deeds of the Law.*

Q. *It is anſwered, that the Apoſtle excludes only the works of the Ceremonial Law, and not thoſe of the Moral Law.*

A. He excludes alſo the works of the Moral Law, for he ſpeaketh of the Law by which we are made to know ſin? *Rom.* 3. 20. *By the deeds of the Law there ſhall no fleſh be juſtified in his ſight, for by the Law is the knowledge of ſin.* Now it is the Moral Law by which we know Sin; we ſhall not then be juſtified by the works of the Moral Law.

Q. *It may be ſaid likewiſe that S.* Paul *excludes only works done before Regeneration, and not theſe that are done in the ſtate of Grace.*

A. He excludes alſo works done after Regeneration, for he excludes the works of *Abraham* and *David*, who were regenerated, *Rom.* 4. 3, 6, 7.

Q. *Why can we not be juſtified by works that are done by the Grace of the Holy Ghoſt?*

A. Becauſe they are yet imperfect; for the Spirit of God doth not regenerate Believers ſo perfectly in this life, but there reſts ſomething of the Old Man, which obliges them to look after their Juſtification through the Remiſſion of their Sins.

Q. *Faith*

Q. *Faith is imperfect, yet S.* Paul *tells us that we are juſtified by it.*

A. We are not juſtified by Faith as a Work, nor becauſe of the excellency and perfection of it; but as it is an inſtrument, by which we apply the Righteouſneſs of Jeſus Chriſt: and therefore S. *Paul* calls it *Rom.* 3. 22. *The righteouſneſs of God which is by faith in Jeſus Chriſt.*

Q. *How then do you agree that which S.* Paul *ſays, that* Man is juſtified by faith, without the works of the Law: *And that which S.* James *ſaith, that* Man is juſtified by works, and not by faith only? *James* 2. 24.

A. St. *Paul* ſpeaks of the Juſtification wherewith we are juſtified before God, but *S. James* of that wherewith we juſtifie our ſelves. God juſtifies us as a Judge, who abſolves us upon the account of the death of Jeſus Chriſt, and not at all upon the account of our works; but we juſtifie our ſelves by our works, as Witneſſes by which we manifeſt and declare that we are juſtified, and that our Faith is ſincere and true, as *S. James* explains it, ſaying, *verſ.* 18. *Shew me thy faith without thy works, and I will ſhew thee my faith by my works.* And *verſ.* 17. that *Faith without works is dead.*

Q. *Who are they that God juſtifies?*

A. They only, who being converted to God by a ſerious Repentance, believe in Jeſus Chriſt our Lord, according to that which

S. Peter

St. Peter ſaid to the *Jews Acts* 3. 19. *Repent ye and be converted, that your ſins may be blotted out;* and Acts 10. 43. *To him give all the Prophets witneſs that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins.*

Q. *Theſe thing being ſo explained, how do you define Juſtification?*

A. A gracious ſentence whereby God, in his mercy, declares ſuch an one (abſolved from his ſins, and juſtified in his ſight) as Repents of his ſins, and believes in Jeſus Chriſt, in conſideration of his Righteouſneſs and Obedience, and of his death which he hath ſuffered for ſinners.

SECT. XXIX.

Of Merits.

Queſt. *CAn we Merit Salvation by our Works?*

A. No, For we are juſtifyed freely by the Grace of God, through the redemption that is in Jeſus Chriſt: Rom. 3. 24. *And we are ſaveed not of works leaſt any man ſhould boaſt,* Eph. 2. 9. *The gift of God is eternal life,* Rom. 6. 23. Now Grace and Works, Gift and Merits are incompatible, and the Scripture calls us Children, to teach us that we obtain

not Salvation as Buyers and Mercenaries: but as Children and Heirs, *Rom.* 8. 17. *Col.* 3. 24.

Q. *Why cannot Works done by the Grace of God Merit?*

A. First, Because they are imperfect. Secondly, Because they do proceed from the Grace of God, for that which is given cannot merit from him who gave it. Thirdly, Because they are due, and the payment of Debts is no Merit, *Luke* 17. 10. When you shall have done all these things which are commanded, say you, we are unprofitable servants, we have done that which was our duty to do: Fourthly, Because they signifie nothing to God: *My goodness extendeth not to thee*, Psal. 16. 2. Job 22. 2, 3. and 35. 7. and Fifthly, Because they are not to be compared with the glory which shall be revealed in us, *Rom.* 8. 18.

Q. *Why then doth the Word of God speak so often of Salvation as of a reward?*

A. It is not a reward merited, or given to a Mercenary as a thing due, of which St. *Paul* speaks, *Rom.* 4. 4. *To him that worketh is the reward not reckoned of Grace, but of debt*: but Salvation is a free reward which is given as to a child, of which *David* speaks, 103. 4. The Lord crowneth thee with loving kindness and tender mercy.

Q. *What*

Q. *What ſay you to that which is ſaid of believers,* Revel. 3. 4. *That they are clothed in White Robes, for they are worthy: and to this that St.* Paul *calls Life Eternal a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give him?* 2 Tim. 1. 8.

A. I anſwer Believers are worthy of Life Eternal, not becauſe they have merited it, but becauſe God by his Grace hath made them worthy, that is to ſay according to the ſtile of the Word of God, capable of receiving it: as *John Baptiſt, Matth.* 3. ſays, *Bring forth fruits worthy of repentance*, he doth not underſtand that they merited Repentance, but that they ſhould be agreeable to Repentance: And St. *Paul* exhorts the *Philippians*, that their converſation be worthy of the Goſpel, that is to ſay becoming the Goſpel: alſo God is juſt in giving Life Eternal to thoſe that believe, not becauſe they have merited it, but becauſe it is juſt with God to accompliſh his free promiſe, *Hebr.* 9. 8.

SECT. XXX.

Of Predeſtination.

Queſt. *WHat is it you call Predeſtination?*

A. The abſolute and free decree of God by which out of the corrupt maſs of men, he hath pleaſed to chooſe ſome to be Veſſels of Grace and Mercy, and to bring them to Salvation by Faith and Sanctification, leaving the others in their corruption and miſery.

Q. *God hath not elected all men then to Salvation?*

A. No, for Jeſus Chriſt ſays, *Matth.* 20. 16. and 22. 14. *That many are called, but few choſen.*

Q. *Hath God choſen thoſe that he hath Elected to Salvation upon the account of their excellency, or of Faith foreſeen in them?*

A. No, For ſo it would be men that ſhould chuſe God, and not God that ſhould have choſen men, contrary to that which Jeſus Chriſt ſays to his Diſciples, *John* 15. 16. *Ye have not choſen me, but I have choſen you, that you ſhould bring forth fruits:* Faith is not the cauſe, but the effect of Predeſtination as it is ſaid,

Acts

Acts. 13. 48. *As many as were Ordained to Eternal Life, believed.*

Q. What then is the Cauſe of Mens Election?

A. Onely the good pleaſure of God. *Eph.* 1. 5. God having predeſtinated us unto the adoption of Children by *Jeſus Chriſt*, according to the good pleaſure of his will: And therefore St. *Paul*, *Rom.* 11. 5. calls the Election of Believers, *an Election of Grace*; and *Rom.* 9. he tells us, That the Children being not yet born, neither having done any good or evil, that the purpoſe of God according to Election might ſtand, not of works, but of him that calleth, it was ſaid, *The Elder ſhall ſerve the Younger, as it is written,* Jacob *have I loved, but* Eſau *have I hated*, verſ. 11. 12. 13. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* verſ. 16.

Q. Is the Election to Salvation irrevocable?

A. Yes, for 2 *Tim.* 2. 19. *The foundation of the Lord ſtandeth ſure, The Lord knoweth who are his?*

Q. If it be ſo, what ever Sins the Elect commit yea and though they ſhould want Faith and Repentance, they muſt of neceſſity be Saved.

A. You make the end combat the means, for whom God hath elected to Salvation, he hath elected to Sanctification as a means neceſſary to obtain it, for without Faith, Repentance and Sanctification, none ſhall ſee God:

Heb. 12. 14. and *John* 15. 16. I have choſen you, ſays Chriſt, that you ſhould bring forth fruits, and that your fruit ſhould remain; and *Epheſ.* 2. 10. We are his workmanſhip created in Jeſus Chriſt unto Good Works, which God hath before ordained, that we ſhould walk in them: ſee 2 *Theſ.* 2. 13. *Eph.* 1. 4.

SECT. XXXI.

Of Perſeverance.

Queſt. *MAy thoſe that God hath predeſtinated to Salvation, fall finally and totally from the Grace of God?*

A. No, For that Chain that St. *Paul* ſpeaks of cannot be broken, *Rom.* 8. 30. *Whom he did Predeſtinate, them he alſo called, and whom he called, them alſo he juſtified, and whom he juſtified, them he alſo glorified.* The Decrees of God are irrevocable, and his Covenant with his Elect is eternal. *Jerem.* 32. 39. *I will give them one heart, that they may fear me for ever,* verſ. 40. *I will make an everlaſting Covenant with them that I will not turn away from them,* &c.

Q. *Then the Faith of the Elect cannot be totally loſt?*

A. No, becauſe it is the Faith of the Elect,

Tit.

Tit. 1. 1. and Jeſus Chriſt ſays, *John* 5. 24. *He that believeth in him hath Everlaſting Life, and ſhall not come into condemnation.* And *John* 4. 14. He promiſeth to give water that whoſoever ſhall drink thereof, ſhall never thirſt, but it ſhall be in him a well of water ſpringing up into Everlaſting Life. And St. *Peter*, 1 Epiſt. 1. 23. *That the word of God by which we are regenerated, liveth and abideth for ever, and is not a corruptible ſeed, but incorruptible.*

Q. *Yet the Scripture ſpeaks of Stars fallen from heaven.* Rev. 6. 13. *and of them who have made ſhipwrack of Faith.* 1 Tim. 1. 19.

A. We ſay of ſuch, that which S. *John* ſays, 1 *Ep.* 2. 19. *They went out from us, but they were not of us*; that is, They converſed with us, but they were not of our body, for if they had been of us, they would no doubt have continued with us: They were called and not choſen.

Q. *From whence proceeds that perſeverance?*

A. Not from the power and nature of Faith conſidered in it ſelf, but from the continual aſſiſtance of God, and from the certainty of his promiſes, for *Jeſus Chriſt* ſays, *John* 6. 39. *This is the Father's will which hath ſent me, that of all which he hath given me I ſhould loſe nothing*: his Gifts and Calling is without Repentance, *Rom.* 11. 29. *We are kept by the power of God through Faith unto Salvation,*

tion, ready to be revealed in the last Time. 1 *Peter*, 1. 5. Add the efficacy of the intercession of Jesus Christ, *For he prayed for us that our Faith fail not.* Luke 22. 32. Joh. 17. 20.

SECT. XXXII.

Of the Certainty of Perseverance and Salvation.

Quest. *ARE All obliged to believe that they shall be saved, and persevere to the end?*

A. No, for those that continue in unbelief and impenitence, ought not to have this persuasion, but they that do seriously repent, and believe in Jesus Christ their Saviour, are obliged to believe this Evangelical Promise, That whosoever believeth on the Son of God should not perish, but have Everlasting Life, 1 *John*, 3. 16. and are obliged to obey the Command of God. *Hebr.* 4. 16. to come boldly unto the Throne of Grace, and Chap. 10. 22. To draw near to God with a true heart in full assurance of Faith.

Q. *We ought indeed to go to God with full assurance of Faith, that he is merciful, and will pardon our Sins, if we have the repentance that is necessary,*

but

but to be aſſured that we ſhall never fall from the Grace of God ſeems to be an inconſiderate Affirmation, ſince we fall every day in divers manners, and have every day need to implore the mercy of God, and to renew our Reconciliation: we may indeed be aſſured of the goodneſs of God, but we ought to ſuſpect our own infirmity.

A. It is true; but alſo we ought to be aſſured that God will accompliſh his power in our weakneſs, and will be merciful to us in his Son, and will not permit ſin ſo to prevail as to make us wholly fall away from a State of Grace, and ſo fall ſhort of the Salvation which he hath promiſed: And every Believer ought to ſay with S. *Paul*, 2 *Tim.* 4. 18. *The Lord ſhall deliver me from every evil work, and will preſerve me unto his heavenly Kingdom.* And to accuſe thoſe who are aſſured of their Salvation and of Perſeverance, of raſhneſs, is to accuſe *David*, *Aſaph*, *Jacob*, *Job*, *Paul*, and other Saints, who were aſſured that they ſhould not be greatly moved, ' Pſal. 62. 2. But that ' after God had guided them with his Coun- ' ſel, he would receive them into Glory. Pſal. ' 73. 24. That they ſhould ſee God with their ' eyes. *Job* 19. 27. Who have waited for ' the Salvation of the Lord. *Gen.* 49. 18. And ' who were perſuaded that neither death ' nor life ſhould ſeparate them from the love ' of God, *Rom.* 8. 37.

Q. *You*

Q. *You ſpeak of ſome privileged Saints, Prophets and Apoſtles which might have a Revelation of their Salvation; but it follows not that other Believers muſt have ſuch Aſſurance.*

A. It doth follow, ſince that theſe Saints had not this Aſſurance by an extraordinary Revelation of their Salvation, but that it was built upon the goodneſs of God, the ſtability of his Promiſes, and upon the efficacy of the death and interceſſion of Jeſus Chriſt, which are Motives and Conſiderations common to all Believers.

Q. *Have Believers always this Aſſurance?*

A. No, For Faith hath its weakneſſes and diſtempers; and according as Sin and the Fleſh predominates, Faith and Aſſurance diminiſhes; but at laſt Faith becomes victorious.

Q. *But may not one be deceived in this Aſſurance, and take carnal Security for true Faith and Aſſurance?*

A. I grant ſome may deceive themſelves, but from thence it follows not but that true Believers may know they have a true Faith, otherwiſe S. *Paul*'s Exhortation was in vain, 2 *Cor.* 13. 5. *Examine your ſelves whether you be in the faith*, if it cannot be known by Examination.

Q. *By what marks do you certainly know true Faith?*

A. By its effects, as a Tree by its Fruits, *Matth.* 7. 16. If it worketh by love, *Gal.* 5. 6.

If

If it produces in us the love of God, and diſeſteem of the World; Ardour and pleaſure in praying to God, and Zeal for his Glory. And beſides theſe Teſtimonies, a Believer hath *The ſpirit of God, which beareth witneſs with our ſpirit, that we are the children of God*, Rom. 8. 16. *Which ſealeth us unto the day of Redemption*, Epheſ. 4. 30. and *Who is the Earneſt of our Inheritance, until the Redemption of the purchaſed Poſſeſſion, unto the praiſe of his Glory*, Epheſ. 1. 14.

Q. *This Doctrine ſeems to incline men to be licentious; for every one may ſay*, If I have aſſurance of Salvation, what need I employ my ſelf in good works?

A. This is the thought of a prophane perſon, and not of a child of God; for none can promiſe themſelves Salvation without good works. We know not our Election by Election, but by the examination of our Conſciences; therefore S. *Peter* 2 *Epiſt.* 1. 10. compared with *verſ.* 5, 6, 7, 8. would have us give diligence to make our Calling and Election ſure by good works. And the Holy Ghoſt, who is *the Spirit of Adoption in the hearts of Believers*, is alſo the ſpirit of Holineſs: And in witneſſing to them that they are the children of God, he giveth to them alſo ſuch holy Motions and Affections.

Q. *Yet in the Scripture we are often exhorted to fear and trembling*, Pſal. 2. 11. Serve the Lord with

with fear, and rejoyce with trembling. *And* Phil. 2. 12. *S.* Paul *would have us to work out our Salvation with fear and trembling. And* 1 Cor. 10. 12. Let him that thinketh he ſtandeth take heed leſt he fall.

A. By theſe words we are not exhorted to diſtruſt, but to a reverend fear, and to walk before God with an holy care and fear, leſt we ſhould offend him. And this fear of God is ſo far from being prejudicial to the Confidence we ought to have in the goodneſs of God, and to the aſſurance of Salvation, that on the contrary, it is an effect of Faith, and a moſt aſſured indication, that our Aſſurance is not a carnal Security, but ſincere and right; and in this fear Believers walk on to the Salvation that they wait for, *Jer.* 32. 40. *Acts* 9. 31.

SECT. XXXIII.

Of Sin, and if all Men are Sinners.

Queſt. WHat is Sin?

A. Whatſoever is contrary to the Law, 1 *Joh.* 3. 4.

Q. *Are all Men defiled therewith?*

A. Yes, except only Jeſus Chriſt, who is the Lamb without blemiſh, 1 *Pet.* 1. 19. *For*

if

if we ſay we have no ſin, we are Lyers, and the truth is not in us, 1 Joh. 1. 8. *In many things we offend all*, James 3. 2.

Q. *Yet the Scripture gives teſtimony to many Believers, that they have walked without reproach in the Commandments of God, that they have been holy and righteous, and have loved God with all their heart*; *as* David, Job, Zacharia *and* Elizabeth.

A. Theſe things are not ſaid of them, becauſe they were without ſin, for the Scripture it ſelf gives us an account of great ſins committed by them; as of *David*'s Adultery, *Zacharia*'s Diſtruſt, *Job*'s Murmuring; but becauſe they walked in the integrity of Conſcience, and gave themſelves with all their heart and power to ſerve God.

Q. *In what ſenſe then are Believers called juſt and holy?*

A. They are called juſt and righteous, becauſe the Righteouſneſs of Jeſus Chriſt is imputed to them, *Rom.* 1. 17. and they are accepted of God as righteous themſelves. *Secondly*, They are called righteous in oppoſition to the wicked, which the Word of God calls *Workers of iniquity*. *Thirdly*, They are particularly called holy, becauſe God ſanctifies them by his Spirit, and conſecrates them to his Service, and calls them to be Saints, *Rom.* 5. 17. and 6. 17.

Q. *Why*

Q. *Why doth* David *ſay then*, Pſal. 18. 24. *that* God hath recompenſed him according to his Righteouſneſs, and according to the cleanneſs of his hands?

A. He ſpeaks ſo to maintain the innocence of his Carriage in reſpect of *Saul* and his other Enemies, which perſecuted him without cauſe: but when he ſpeaks of his Righteouſneſs before God, he prays, that *He would not enter into Judgment with his Servant for in thy ſight*, ſays he, *ſhall no man living be juſtified*, Pſal. 143. 2. and *Pſal.* 130. 3, 4. *If thou, Lord, ſhouldſt mark iniquity, O Lord, who ſhall ſtand? But there is forgiveneſs with thee, that thou maiſt be feared.*

Q. *Notwithſtanding, S.* Paul *ſpeaks of perfect men*, Phil. 3. 15. Let us therefore, as many as be perfect, be thus minded.

A. S. Paul calls not them perfect in reſpect of their fulfilling of the Law, but in reſpect of the perfection of their growth, and Advancement in the knowledge of God; and therefore he oppoſed, 1 *Cor.* 14. 20. perfect men to children; *Be not childrin in underſtanding, but be ye childrin in malice, but in underſtanding be ye men*, in the Original, *be ye perfect*. And the Apoſtle, *Heb.* 5. 14. ſays, that *Strong meat*, that is to ſay, *Solid Doctrine, belongeth to them that are of full age*; even thoſe, who, by reaſon of their uſe, have their Senſes exercised to diſcern both good and bad.

SECT.

SECT. XXXIV.

Of Venial and Mortal Sins.

Queſt. *WHat doth Sin deſerve?*

A. Death; *The ſoul that ſinneth ſhall die*, Ezek. 18. 4.

Q. *Yes indeed, for mortal ſins; but there are venial ſins which are of ſo ſmall importance, that it would ſeem that they merited not to be puniſhed with death.*

A. The Word of God makes no ſuch diſtinction, it ſhews us indeed that ſome Sins are more grievous than others, and that he who knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtripes; but it ſhews us likewiſe, that all Sins without exception are by nature worthy of death. *Rom.* 6. 23. The wages of Sin is death. And our Saviour tells us. *Matth.* 12. 36. That for every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement: and *Matth.* 5. 22. That he who call'd his Brother Fool, is worthy, or in danger of hell-fire; which are the ſins that now are thought to be the moſt venial. But there is no ſin venial before God, ſince thereby his infinite Majeſty is offended, and his Law infringed.

fringed. All ſins are mortal to the impenitent, and all are venial and pardonable to thoſe that repent.

Q. *It will ſeem notwithſtanding, That S.* John *makes that diſtinction in his* 1 Epiſt. 5. 16. There is a ſin unto death, and there is a ſin not unto death.

A. By ſin unto death, he doth not mean every ſin that deſerves death, but the blaſphemy againſt the Holy Ghoſt, for he would not have us pray for him that ſinneth this ſin unto death. Now it is evident that we ought to pray for them that have committed mortal ſins and ſins worthy of death; but *St. John* would not have us to pray that God would pardon the ſin againſt the Holy Ghoſt, becauſe Jeſus Chriſt tells us, *Matth.* 12. 32. That it ſhall not be forgiven neither in this world, nor in the world to come.

Q. *Why is this Sin never to be forgiven?*

A. Not becauſe it is too great for the infinite Mercy of God to pardon, but becauſe it is a Sin that the wicked never Repent of, but is always accompanied with hardneſs of heart even to the laſt.

SECT.

SECT. XXXV.

Of Works of Supererogation.

Queſt. *CAN We do more good than God hath commanded?*

A. We acknowledge our ſelves ſo far from being able to do more good than God hath commanded, that we feel our ſelves uncapable of doing that which he hath commanded us to do; as, *to love him with all our hearts and with all our ſtrength*; and who can love him more? And *Phil.* 4. 8. we are commanded to *Do all things that are honeſt, juſt and praiſe-worthy*: It is impoſſible then to do any things that are honeſt, juſt or worthy of praiſe that are not commanded. And Jeſus Chriſt ſays, that *He came only to do the Will of the Father.* Therefore they that think they can do more than the Will of God, think themſelves better than Jeſus Chriſt himſelf.

Q. *But there are Counſels of Perfection which are not comprehended in the Law; which if a man do, he doth more than God commands him; and notwithſtanding they are works pleaſing to God, as to give our Goods to the Poor, and for a Miniſter not to take any Reward for his Labour when he may be without*

it, for a chaſt perſon not to Marry that he may ſerve God with leſs diſtraction.

A. To that I ſay, that thoſe counſels are from God, and are the ſuggeſtion of his Spirit, and are not only counſels but commands, and a man that finds himſelf called to do thoſe things, would ſin greatly if he did reſiſt, for God counſels nothing but what he commands, and therefore the commandments of God are called alſo his counſels: The *Phariſees* becauſe they rejected Jeſus Chriſt and his Baptiſm are condemned, becauſe they had rejected the counſel of God, *Luk.* 7. 30. and *Prov.* 1. 25, *Wiſdom pronounces ſentence of condemnation againſt them that ſet at nought her counſel.*

Q. *What think you of the Works of ſupererogation and counſels of the* Romiſh *Church, by which they pretend to merit a degree of glory in Heaven above others, as that of voluntary poverty, and Monaſtical Obedience, and perpetual abſtinence from certain Meats.*

A. That they are works diſpleaſing unto God, becauſe he hath neither counſelled nor commanded them, and they are ſo far from meriting a degree of glory above ordinary, that they deſerve puniſhment, for the Law being the moſt perfect rule of our duty, to go beyond it, is to tranſgreſs, and to them it ſhall be ſaid, Who hath required thoſe things at your hands? *Eſay* 1. 12. *And in vain do they wor-*

ſhip

ſhip me, teaching for doctrines the commandments of men, Matth. 15. 9. *for whatſoever is not of Faith is Sin.* Rom. 14. 23.

Q. *But our Lord ſeems to give a more perfect counſel than the Commandments of God, for to the Young Man that ſaid, he had kept from his youth all the Commandments of God, Jeſus Chriſt gives this counſel.* Mat. 19. 21. *If thou wilt be perfect, go and ſell that thou hath, and give to the poor, and thou ſhalt have treaſure in Heaven?*

A. I anſwer firſt, That this counſel was a command to this Young Man; therefore if he had done it, he had done no work of ſupererogation, but only that which was commanded him, beſides Jeſus Chriſt doth not give him this counſel to oblige him to do ſomething more perfect than the Law he thought he had fulfilled, but to diſcover his preſumption and to manifeſt that he boaſted in vain that he had kept the Law from his Youth ſince his heart was ſo ſet upon his riches, that he would not part with them for the ſervice of God.

Q. *Why then doth the Goſpel tell us, that Jeſus Chriſt loved him?*

A. This love did not imply that he had no ſin, for Jeſus Chriſt loved ſinners, and died for them, but it was a love of compaſſion towards this young man, in whom he knew there were ſome endeavours that deſerved praiſe, and ſome fear of God. SECT.

SECT. XXXVI.

Of Repentance.

Queſt. *WHat is Repentance?*

A. A ſerious diſpleaſure for having offended God, accompanied with a firm reſolution of turning from Sin, from whence follows a true amendment of Life; *Acts* 3. 19. *Repent ye therefore, and be converted, that your ſins may be blotted out.*

Q. *Into how many parts doth the Church of* Rome *divide Repentance?*

A. Into four parts; Contrition, Confeſſion, Abſolution and Satisfaction.

Q. *Is this a good Diviſion?*

A. No, For Abſolution can be no part of Repentance, for it is not a thing done by the Sinner, but conferred by the Paſtor: and Satisfaction, which they make to conſiſt in undergoing ſome Penalties that the Prieſt enjoyns them after Abſolution is an humane invention, of which there is no ground at all in the Word of God.

Q. *Do you approve of Contrition?*

A. Yes, provided they do not make it conſiſt in external things; as knocking their breaſt,

breaſt, and ſaying *mea culpa*, nor that they imagine that they merit pardon by it: but that it conſiſt in having a contrite heart, and humbled by reaſon of their grief for ſin, and filled with that ſorrow which worketh repentance to ſalvation not to be repented of, which St. *Paul* ſpeaks of, 2 *Cor.* 7. 10. and which is the contrition *David* extolls ſo much, *Pſal.* 51. 17. The Sacrifices of God are a broken ſpirit, a broken and contrite heart, *&c.*

SECT. XXXVII.

Of Auricular Confeſſion.

Queſt. WHat ſay you of Confeſſion?

A. That it is neceſſary to ſalvation to Confeſs our ſins to God. *Prov.* 28. 13, *He that covereth his ſins, ſhall not proſper: but who ſo confeſſeth and forſaketh them ſhall have mercy*; and 1 *Joh.* 1. 9, *If we confeſs our ſins, he is faithful and and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.*

Q. *May not Confeſſion be made to Paſtors of the Church?*

A. Yes, We would have ſinners that have ſcandaliz'd the Church by ſome great ſins, to confeſs and teſtifie their Repentance before

the assembly of Pastors and Elders. 2. That a sinner who finds his conscience burdened with some great sin should confess it to his Pastour to ease his oppression, and by this seek consolation and assurance of the forgiveness of his sins: after this manner they came to *John Baptist*, Matt. 3. 6. confessing their sins.

Q. *What do you blame then in the private Confession of the Church of* Rome?

A. 1. That it is tyrannical, and a torture to the consciences of the People, obliging them upon pain of damnation to pour forth all their thoughts in the ear of a man, and to discover unto him not only all their sins, but likewise all the circumstances which vary the nature of sin, of which if they omit any thing knowingly, their Confession is without fruits, and their Absolution void, which obliges man to a thing impossible, and which the word of God obliges him not to. 2. That they Confess their sins to Saints. 3. That by their Confession they pretend to merit Salvation.

Q. *But S.* James *obliges us thereunto.* James 5. 16, Confess your faults one to another, and pray one for another.

A. He says Confess one to another, and not to the Priest, he speaks of a mutual Confession that Believers should make one to another of their reciprocal offences, even as they ought to pray unto God one for another.

SECT.

SECT. XXXVIII.

Of Abſolution.

Queſt. *HAve Prieſts power to abſolve from, and to pardon Sins?*

A. Prieſts being criminal themſelves, have no Authority to remit Crimes, and to exempt thoſe that are Criminals with them from puniſhment. There is none but God, to ſpeak properly, that can forgive ſins, for he only is the Party offended, as *David* ſays, *Pſal.* 51. 4. *Againſt thee only have I ſinned.* It is God alone that is the Soveraign Law-giver to ſave or to kill, according to his good pleaſure, and to inflict puniſhments upon the Tranſgreſſors of his Laws, there being none but he only that knows the ſincerity of the Sinner's Repentance, ſo none but he can abſolve the Penitent: *It is I, ſays the Lord,* Iſai. 43. 25. *even I am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins.* Therefore the Phariſees were in the right to conclude, when Jeſus Chriſt forgave the Sins of him that was ſick of the Palſie, *Mark* 2. 7. That he did attribute to himſelf a Divine Power.

Q. *Nevertheleſs, Jeſus Chriſt promiſed to his Apoſtles, and in them to all Paſtors, that whoſoever ſins they remitted, they ſhould be remitted,* Joh. 20. 23.

A. Paſtors remit and retain, tie or untie, not by Princely Authority of Juriſdiction, but by Miniſterial Declarative Authority, as Heraulds and Ambaſſadors for Chriſt, declaring from him forgiveneſs of ſins to thoſe that Repent and Believe in Jeſus Chriſt, 2 *Cor.* 5. 20. And declaring on the contrary the wrath of God againſt the Unbelieving and Impenitent, beſides they pardon and remit ſin with reſpect to Eccleſiaſtick Cenſure that they impoſe or mitigate as they find expedient for the humiliation or conſolation of the ſinner.

Q. *When Jeſus Chriſt ſays, whoſe ſins ye remit they are remitted, doth he not give Paſtors authority without limitation, inſomuch that God obliges himſelf to ratifie all kind of abſolution or condemnation that they pronounce to ſinners?*

A. No, for God obliges not himſelf to ratifie all ſorts of Sentences and Judgments of Paſtors which are very often raſh and contrary to Juſtice and Charity. but this general ſentence muſt be underſtood with the ſame reſtriction that the general promiſe that Jeſus Chriſt made us. *Joh.* 16. 23. *That whatſoever ye ſhall ask the father in my name, he will give it you*; to wit, when the things we ask are neceſſary to ſalvation, and according to his will.

will: ſo God promiſes to ratifie the Abſolution and Pardon that Paſtors pronounce, when it is done according to his word, and when they aſſure penitent ſouls of the forgiveneſs of their ſins.

SECT. XXXIX.

Of Satisfactions and Indulgences.

Queſt. *HAth a Paſtor power when he giveth abſolution to a ſinner, to impoſe any pennance upon him, as Alms Deeds, Faſting, and ſuch like things, to make ſatisfaction for his ſins, for which he hath received Abſolution upon his Confeſſion?*

A. No, for the word of God teaches us on the contrary, that God pardons us all our ſins only for Chriſts ſake, *Coloſ.* 2. 13. And our Saviour when he pardoned the Woman taken in Adultery, did not inflict any puniſhment upon her, but only ſaid to her, *Go and ſin no more*, Joh. 8. 11. Beſides it is a great abuſe to impoſe alms, praying and faſting as a puniſhment, which are good works, and ought to be done with pleaſure and delight.

Q. *What do you believe concerning the Indulgences of the Church of* Rome, *and of the treaſure of the Church from whence the Popes draw the ſuperabundant*

boundant Satisfactions of Jeſus Chriſt, and of the Saints for the comfort of Sinners in this life, and the Dead in Purgatory?

A. That this Doctrine is nothing but a *chimera*, and an invention of the covetouſneſs and ambition of the Pope to rule over the Conſciences and Purſes of Chriſtians; thoſe pretended favours not being communicated but to thoſe that ſtretch forth their helping hand, as they ſpeak: and I acknowledge no other ſatisfaction but the free Redemption of my Saviour, nor any other Indulgences but the Mercy of God, which pardons all our Offences freely for Jeſus Chriſt's ſake.

SECT. XL.

Of the Sacraments.

Queſt. *WHat is a Sacrament in the Chriſtian Church?*

A. It is a viſible Sign inſtituted by Jeſus Chriſt in his Church, for to repreſent his Perſon, his Death, and his Graces that he hath purchaſed for us by his death.

Q. *How many ſuch Sacraments do you acknowledge?*

A. Two: Baptiſm, and the Lord's Supper.

Q. *Why do you acknowledge no more?*

A. Becauſe that in reading of the Goſpel, I ſee only theſe two inſtituted in the Church.

Q. *Yet*

Q. *Yet the Church of* Rome, *beſides theſe two, believes five others; Confirmation, Pennance, Marriage, Extream Unction, and the Sacrament of Orders.*

A. I cannot acknowledge them for Sacraments, becauſe they have not the Conditions neceſſary to the lawful Sacraments of the Chriſtian Church.

Q. *What are the Conditions of a lawful Sacrament?*

A. 1. That it be inſtituted by Jeſus Chriſt. 2. That it be a viſible ſign of an inviſible Grace. 3. That it repreſent Jeſus Chriſt and his Graces. 4. That they be common to all Believers. 5. That it be conferred by a lawful Paſtor.

SECT. XLI.

Of Confirmation.

Queſt. WHat *is the Sacrament of Confirmation?*

A. It is a Sacrament of the Church of *Rome*, which cannot be reiterated, and is done by a Biſhop; which Biſhop greaſes the face of a Child in form of a Croſs, ſaying in Latin, *I mark thee with the mark of the Croſs, and confirm thee with the Criſme of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* And the End of this Sacrament is, as they ſay, that the Chriſtian may be confirmed in the Faith, and be made a com-

compleat Chriſtian, and they would even have this Sacrament obſerved with greater veneration than Baptiſm, as being done by a more worthy perſon, to wit, a Biſhop, and which hath a greater vertue than Baptiſm.

Q. *Why do you not acknowledge this to be a Lawful Sacrament?*

A. Becauſe Jeſus Chriſt hath not inſtituted it, and I ſee no ground for it in the Word of God, and it is an extream raſh impiety to forge in the Church a Sacrament to which they attribute more vertue, and give more Reverence than to Baptiſm.

Q. *We ſee though that Jeſus Chriſt put his hands upon Children,* Matth. 19. 13. *and the Apoſtles laid their hands on perſons Baptiſed before that they might receive the Holy Ghoſt.* Act. 8. 16. 17. and 19. 6.

A. This laying on of hands is no Sacrament of the Chriſtian Church, but a Ceremony always uſed to thoſe that were bleſſed, or received to any Office in the Church: So *Jacob* laid his hands upon *Ephraim* and *Manaſſe* when he bleſſed them, *Gen.* 48. 14. *Moſes* upon *Joſuah*, *Numb.* 27. 23. The Apoſtles upon thoſe for whom they implored Grace from God and the aſſiſtance of the Holy Ghoſt, but in that there was nothing done like what is done in Confirmation, neither as to the ſign nor as to the words. In the Reformed

Churches

Churches, the laying on of the hands is still observed at the Ordination of Ministers, to the end to implore the Grace of the Holy Ghost for them, but it is not for that a Sacrament of the Church.

SECT. XLII.

Of the Sacrament of Penitence.

Quest. *Why do you not acknowledge Penitence for a Sacrament of the Christian Church?*

A. Because 1. Jesus Christ hath not instituted it: for Repentance hath always been necessary, since sin, and as agreeable to God before Christ came into the World as since. 2. It is an absurd thing to make a Christian vertue a Sacrament and exteriour sign. 3. In Confession, Contrition and Satisfaction, there is no material sign visible to represent to us any invisible Grace in Jesus Christ. 4. These three parts of their Penitence are not conferred by the Pastour, but are the exercise of the person Repenting. 5. This pretended Sacrament is not coferred in the Church as other Sacraments, but it is practised by the Sinner privately.

Q. *They*

Q. *They will tell you that in absolution there is a visible sign of an invisible Grace: That in the Priests absolution there is a certain sign of the interior absolution that God granteth to a Sinner.*

A. I say to that 1. That if the sign be only in absolution, 'tis not in Penitence, for absolution is no part of Penitence, for Penitence is in the Sinner, and absolution is given by the Pastour. 2. That in Absolution there is no visible Sign. 3. If words may be called visible signs, then all the clauses of the Gospels Sermon, may be called Sacraments.

SECT. XLIII.

Of Marriage.

Queſt. *WHY do you not acknowledge Marriage for a Sacrament?*

A. 1. Because it was not instituted by Jesus Christ; for Marriage was Lawful before his coming, and was Instituted even before Sin. 2. It cannot be a Sacrament of the Christian Church, since Marriage is Lawful even amongst Pagans. 3. There is not in Marriage any material visible sign, nor any word added to the Element, the consent of parties being that which makes Marriage, for it is

not

not properly the Miniſter that Marries, he only ſtipulates publickly the mutual obligations and conſent of the parties. 4. It is not (according to the opinion of the *Roman* Church) common to all Believers, ſince Prieſts ought not as they ſay to partake thereof: And it is an abſurd thing that it ſhould be a Sacrament to the People, and a Pollution and Sacrilege to the Prieſt.

Q. Yet St. Paul *calls Marriage a Sacrament, Eph.* 5. 32. This Sacrament is great.

A. Theſe words are ſo in the vulgar *Latin* verſion, but in the *Greek* it is, *This Myſtery is great*, and he ſpeaks not there of Marriage, but of the Union between Chriſt and his Church, for the Apoſtle adds, *But I ſpeak concerning Chriſt and his Church.* Likewiſe it is to be obſerved, That the *Latin* verſion uſually turns the word *Myſtery* into that of *Sacrament*, and calls the Myſtery of Godlineſs, God manifeſted in fleſh, a great Sacrament of Godlineſs, 1 *Tim.* 3. 16. And the Myſtery of the Woman the Sacrament of the Woman. *Rev.* 17. 7.

Q. Yet in this paſſage St. Paul *teaches us that Marriage is a Figure of the Spiritual Marriage between Chriſt and his Church.*

A. It is true, but every Figure and Compariſon that the Scripture uſes to repreſent to us the Spiritual Graces of God, and

and the union of Jeſus Chriſt and his Church are not Sacraments, otherwiſe a Vine, the Light, a Door, a Shepherd, and ſuch like compariſons that Jeſus Chriſt did uſe ſhould be Sacraments of the Chriſtian Church.

SECT. XLIV.

Of Extream Unction.

Queſt. *WHy do not you acknowledg the anointing of the ſick for a Sacrament of the Church, ſince St.* James 5. 14, 15. *recommends it?* Is any ſick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord; *and* Mark 6. 13. *We read that the Apoſtles anointed the ſick with oyl and healed them?*

A. This anointing was not an ordinary Sacrament, and ought not to be continued in the Church, becauſe it was done to be a ſign of miraculous healing, as appeareth by theſe two paſſages, in which health followed this anointing; ſince the gift of healing is ceaſed, it is neceſſary that the Sign and Sacrament ceaſe likewiſe, therefore anointing now is nothing but an unprofitable Ceremony, not

not being practiſed for the healing of the Sick; but on the contrary, when the Sick is near to death: and therefore they call it Extream Unction.

SECT. XLV.

Of the Sacrament of Orders.

Queſt. *WHy do you not acknowledge Orders for a Sacrament?*

A. 1. Becauſe, according to their account, there are ſeven different ſorts of Orders, there muſt then be thirteen Sacraments inſtead of ſeven. 2. Becauſe it is not common to all Believers, but particular to Eccleſiaſtical Perſons only. 3. Becauſe there is no material ſign in it. 4. It doth not repreſent to us the death of Jeſus Chriſt, and his Benefits. 5. The greateſt part of theſe Orders was not inſtituted by Jeſus Chriſt; as Porters, Exorciſts, Acolyts, Under-Deacons. 6. It is a great abſurdity to make a Sacrament of the ordinary Offices in the Church.

Q. *May not the Impoſition of Hands upon a Paſtor, to eſtabliſh him in his Office, be called a Sacrament, ſince it is a viſible Sign of*

an inviſible Grace, to wit, the Grace of the Holy Ghoſt?

A. It may be called a Sacrament, but not in the ſame ſenſe that Baptiſm and the Lord's Supper are; for this Impoſition of Hands is not a ſacred Sign of the Covenant of God in Jeſus Chriſt, it is not common to all Believers, and it cannot be a Sacrament of the New Teſtament, ſince it was practiſed under the Old, *Num.* 27. 23. *Deut.* 34. 9.

Q. *Do you believe that the conferring of Orders upon a man imprints ſuch an indelible Character upon his Soul, that the flames of Hell cannot efface it, or raze it out?*

A. I believe this Character is a vain imagination; and I know no other Character that is printed upon the Soul, but that of the Spirit of God, whereby the Elect are ſealed to the day of Redemption, *Epheſ.* 1. 13. and 4. 30.

SECT.

SECT. XLVI.

Of the Order of Prieſthood.

Queſt. *WHat think you of the Order of Prieſts?*

A. If the name of Prieſt, from Presbyter, be taken as it was in the time of the Apoſtles, for an Elder, or Paſtor, whoſe Office is to inſtruct and lead the Flock of Jeſus Chriſt, as S. *Peter* exhorts the Elders in his firſt Epiſtle, *Chap.* 5. 1. This Order is very lawful, and inſtituted by Jeſus Chriſt. But if by Prieſt they underſtand a Sacrificer of the Body of Jeſus Chriſt, I hold that Order to be unlawful, and an invention of men.

Q. *Why do ye eſteem it ſuch?*

A. Becauſe no man taketh this honour of Prieſthood unto himſelf, but he that was called of God, as was *Aaron*, *Heb.* 5. 4. It is rashneſs then to look on themſelves as Prieſts, without producing any Authority from the Word of God for the inſtitution of this Order. St. *Paul*, *Epheſ.* 4. and 1 *Cor.* 12. 28. *Rom.* 12. where he reckons the Offices of the Church, ſays not a word of this: And to the *Hebrews*, in all his Epiſtle, in which he treats

expreſly and at length of the Prieſthood of the Chriſtian Church, ſpeaks not of any other Prieſt of the Body of Chriſt, but Chriſt himſelf, who offered himſelf to God by his Eternal Spirit, *Hebr.* 10.14. It is alſo to be conſidered that the Apoſtle *Hebr.* 7. gives two reaſons for aboliſhing the Prieſthood of the Law, which deſtroys alſo that which is now Eſtabliſhed, the one is that the Prieſts were ſubject to death, the other that they were obliged to Sacrifice firſt for their own ſins, and then for the ſins of the people: Prieſts being then ſtill Mortals and Sinners, ought to be aboliſhed: Beſides the Sacrificer being more excellent than the Sacrificed, and he who Sacrifices more powerful and more excellent than the Victims; it is too bold an enterpriſe to pretend to Sacrifice Jeſus Chriſt, for it is to make themſelves greater and more excellent than Jeſus Chriſt himſelf.

Q. *They pretend notwithſtanding to prove their Prieſthood by theſe words of Jeſus Chriſt,* Do this in remembrance of me.

A. But they do it without ground, for Firſt, Since Jeſus Chriſt by theſe words Inſtituted the Sacrament of the Lords Supper, what appearance is there that by the ſame words he ſhould Inſtitute another Sacrament. Secondly, Jeſus Chriſt in theſe words commands his Diſciples to do afterwards that

which

which he had ordered them to do then (*viz.*(to take and eat; now to take and eat is not to ſacrifice. Thirdly, Moreover, he commands to do this in remembrance of him: Now, it is abſurd to take and ſacrifice a perſon in remembrance of him, for we remember things abſent.

Q. *Yet the holy Scripture ſpeaks of other Prieſts under the New Teſtament than Jeſus Chriſt, for St.* John *ſays*, Rev. 1. 6. *that* Jeſus Chriſt hath made us Kings and Prieſts unto God and his Father. *And in* 1 Pet. 2. 9. *St.* Peter *calls us* a Royal Prieſthood.

A. It is greatly to be obſerved, that this Title is given indifferently to all Believers, and never particularly to Prieſts: and Believers are called Prieſts, becauſe, as we are taught in 1 *Pet.* 2. 5. *They are an holy Prieſtood to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.*

Q. *And what are theſe Sacrifices?*

A. Good Works, Prayers, Praiſes and Thanksgivings; *Heb.* 13. 15. Alms and Repentance; *Pſal.* 51. 19. And *Rom.* 12. 1. *Preſent your bodies a living ſacrifice, holy, acceptable unto God; which is your reaſonable Service.*

SECT. XLVII.

Of the Sacrifice of the Maſs.

Queſt. *DDo you believe that in the Maſs the Prieſts offer the Body of Jeſus Chriſt a Propiciatory Sacrifice for the Living and the Dead?*

A. As I acknowledge no other Prieſt in the Church but Jeſus Chriſt, who is a Prieſt for ever, after the Order of *Melchiſedech*, *Pſal.* 110. 4. Alſo I acknowledge no other Propitiatory Sacrifice for Sin, but the death of Jeſus Chriſt, who hath loved us, and hath given himſelf for us an Offering and Sacrifice to God, for a ſweet ſmelling ſavour, *Epheſ.* 5. 2.

Q. *Why do you not acknowledge any other?*

A. Becauſe the Word of God makes no mention of any other under the Goſpel: And the Apoſtle to the *Hebrews*, who writes an Epiſtle, expreſly to teach us by what Sacrifice Sins are truly expiated, and the Sacrifices of the Law fulfilled, mentions no other but the Blood of Jeſus Chriſt, who, by his Eternal Spirit, offered himſelf to God to purchaſe for us an Eternal Redemption: yea,

he

he tells us expreſly, that *Jeſus Chriſt offers not himſelf often*, Heb. 9. 25, 26. And that, as *It is appointed for men once to die, and after this the judgment*, ſo Chriſt was once offered to bear the Sins of Man; *Heb.* 9. 27, 28. *That by one Offering he hath perfected for ever them that are ſanctified through the Offering of the body of Jeſus Chriſt once for all*, Heb. 10. 10, 14.

Q. *It is true, he offered himſelf but once a bloody Sacrifice, but he offers himſelf an unbloody Sacrifice every day at the Maſs.*

A. This diſtinction is not found in the Word of God, neither is there any propitiatory Sacrifice without ſhedding of Blood; *Heb.* 9. 22. *Without ſhedding of blood is no Remiſſion.*

Q. *It is only by the death of Jeſus Chriſt that Forgiveneſs of Sins is purchaſed for us; but by the Maſs, as by an Applicatory Sacrifice of the former, is applied to us the Propitiation of Sins.*

A. I anſwer to that, That as it is not needful that Jeſus Chriſt die again that his death may be applied to us, neither is it needful that he be ſacrificed again, that his Sacrifice may be applied to us. God hath appointed other means than the Maſs to apply the death and Sacrifice of Jeſus Chriſt unto us, *viz.* the preaching of the Goſpel, Sacraments and Faith.

Q. *But if Jesus Christ is not offered every day, wherein consists his everlasting Priesthood after the Order of* Melchisedeck?

A. The Apostle to the *Hebrews* makes it to consist in two things; 1. In the perpetual Efficacy of his Blood once offered on the Cross, and therefore it is said, *Heb.* 12. 24. that *His blood speaketh better things than that of* Abel. 2. In that being entred into the holy Place, according to the Office of the High Priest, he interceeds continually for us. *Heb.* 7. 24. 25. *This Man, because he continueth ever, hath an unchangeable Priesthood; wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them.*

Q. *They alledge, for the Sacrifice of the Mass, that which is said,* Gen. 14. 18. *that* Melchisedeck *sacrificed Bread and Wine.*

A. If it were so in this passage as it is alledged, there could nothing be gathered from it, but that the Priests according to the Order of *Melchisedeck* should offer Bread and Wine, and not the Body of Jesus Christ. But this passage is not well translated; for in the Hebrew it is not that *Melchisedeck* sacrificed, but that he brought forth, or presented Bread and Wine; and that to *Abraham*, for to refresh him and his people, and not to God in Sacrifice.

Q. *They*

Q. *They prove likewiſe the Sacrifice of the Maſs by* Mal. 1. 11. From the riſing of the Sun, even unto the going down of the ſame, my Name ſhall be great among the Gentiles, and in every place Incenſe ſhall be offered unto my Name, and a Pure-Offering.

A. In all this paſſage there is nothing ſpoke of the Sacrifice of the body of Chriſt, but the Prophet ſpeaking of the Calling of the Gentiles, foretels that every where a pure Offering ſhould be offered unto God; for ſo the Word of God calls the preaching of the Goſpel, Prayers and Alms, and ſuch like good works, which are ſpiritual Sacrifices acceptable to God, through Jeſus Chriſt, 1 *Pet.* 2. 5.

Q. *What anſwer you to that which the Apoſtle ſays,* H. 13. 10. We have an Altar whereof they have no right to eat which ſerve the Tabernacle?

A. That by this Altar is meant the Sacrifice that is ſpoken of in all the Epiſtle, *viz.* the death of Jeſus Chriſt, and not the Sacrifice of Maſs, of which there is no mention made.

Q. *Of what Sacrifice then ſpeaks the Apoſtle beſides the Sacrifice of Jeſus Chriſt, when he ſays,* Heb. 9. 23. That it was neceſſary that the Heavenly things ſhould be purified with better Sacrifices than thoſe; *naming more than one?*

A. He ſpeaks only of the Sacrifice of Jeſus Chriſt, more excellent than all the Sacrifices of the Law; & names it Sacrifices, putting it in the plural,

Plural: 1. Becauſe of his oppoſing it to the ancient Sacrifices of the Law. 2. Becauſe of its Excellency; ſo *David* calls Repentance, *Pſal.* 51. 17. *The Sacrifices of God*, and *The moſt Holy Place*, in Greek is called *Holy Places*; *The Right Hand of God*, is called *Right Hands*.

Q. *May not the Lord's Supper be called a Sacrifice?*

A. Yes, in the ſame ſenſe that Alms and good Works are called Sacrifices, not Propitiatory, but Congratulatory, or a Thankſgiving Sacrifice. It may alſo be called a Sacrifice, becauſe it repreſents the Sacrifice of Jeſus Chriſt's death, even as the Sacraments take the name of the things they repreſent.

SECT. XLVIII.

Of Baptiſm.

Queſt. WHat doth *Baptiſm repreſent to you?*

A. Two Waſhings: 1. The Waſhing of our Juſtification, which conſiſts in the Forgiveneſs of our Sins. 2. The Waſhing of Regeneration, which conſiſts in our being renewed ſpiritually by the Holy Ghoſt.

Q. *Are thoſe Graces communicated by Baptiſm,* Ex opere operato, *as they ſpeak in the Schools, by the*

the thing done? that is to ſay, by the bare Action of the Sacrament, without the diſpoſition of him that receives contributing thereunto?

A. No, But by the power of the Holy Ghoſt in them who have Faith and Repentance: for as it was not the blood of the Heifer that purified the Conſcience, neither is it the Water of Baptiſm, but the Blood of Jeſus Chriſt that cleanſes from Sin: and therefore Baptiſm is called, 1 *Pet.* 3. 21. *A figure, which ſaves us, not the putting away the filth of the fleſh,* ſays the Apoſtle, *but the anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt.*

Q. *Why then are Children baptized which are not capable of Faith and Repentance?*

A. Becauſe, having an intereſt in the Covenant, they ought alſo to receive the Sign thereof, *Acts* 2. 38, 39. *Be ye baptized, every one of you, in the name of Jeſus Chriſt, for the Remiſſion of ſins; for the promiſe is unto you, and to your children.* But theſe Children when they come to Age muſt apply to themſelves the Promiſe made to them in Baptiſm, or elſe the Sacrament will ſerve only to aggravate their Condemnation.

SECT.

SECT. XLIX.
If Original Sin continues after Baptiſm.

Queſt. *HAth Baptiſm that efficacy wholly to efface or aboliſh Original Sin; ſo that after Baptiſm there remains in Man no ſinful Corruption?*

A. No: For Experience ſhews that Children have perverſe inclinations, and are ſinners after Baptiſm; and if they were not ſinners they would not die; for ſays the Apoſtle, *The wages of ſin is death*, Rom. 6. 23. And St. *Paul*, who was circumciſed, and after that baptized, grants that ſin dwelt in him, and that he was ſold under ſin; *Rom.* 7. 14, 17. The Romaniſts themſelves confeſs in the Council of *Trent*, that Luſt continueth after Baptiſm: Now, if we believe St. *Paul*, Luſt is Sin; *Rom.* 7. 7. *I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet.*

Q. *But how often doth the Scripture tell us, that* We are baptiſed to the Remiſſion of Sins, *and that* We are therein waſhed from our Sins? *Act.* 22. 16.

A. We do receive Forgiveneſs of Sins therein; and to thoſe that believe in Jeſus Chriſt, their ſin ſhall not be imputed, but that

that doth not hinder, but after Baptiſm our Corruption doth continue, more or leſs, even till death.

SECT. L.

Of the Neceſſity of Baptiſm.

Queſt. *IS Baptiſm ſo neceſſary to Salvation, that without it we cannot be ſaved?*

A. Baptiſm is neceſſary to Salvation when it may be had, and this holy Sacrament ought not to be neglected: but to exclude from Salvation a perſon who could neither have the time nor the opportunity to be baptiſed, or a Child whoſe ſudden death hath prevented Baptiſm, is a cruel Doctrine, and contrary to the goodneſs of God, who tieth not his Grace to exterior Elements, and maketh not the Salvation of Children to depend upon the negligence of their Parents.

Q. *Nevertheleſs, Jeſus Chriſt ſays to* Nicodemus, John 3. 5. Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

A. Jeſus Chriſt doth not mean the material Water of Baptiſm, but the Grace of the Holy Ghoſt, which is often, both in the Old & New Teſtament, called water, *Iſ.* 44. 3. *I will pour water upon*

upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed: And Jeſus Chriſt promiſed to give them that believe on him, a well of water ſpringing up into Everlaſting Life. *John* 4. 14. By thoſe words Jeſus Chriſt doth not ſhew *Nicodemus* the Neceſſity of being Baptiſed, ſince he was already Circumciſed, but the Neceſſity of being Regenerated, that he might enter into the Kingdom of Heaven.

SECT. LI.

Of the Lords Supper.

Queſt. *FOR what End did Jeſus Chriſt inſtitute the Sacrament of the Lords Supper?*

A. That it might be a memorial of his death, as Saint *Paul* teacheth us, 1 *Cor.* 11. 26. *As often as you Eat this Bread, and Drink this Cup, ye do ſhew the Lords Death till he come.* And himſelf when he Inſtituted this Sacrament ſaith, *This is my Body which is broken for you, this do in Remembrance of me.* 1 Cor. 11. 24.

Q. *Do you believe that Jeſus Chriſt when he ſays, This is my Body, changed the Bread ſubſtantially into his true Body, and was pleaſed that as often as the*

Paſtors

Paſtors ſhould pronounce theſe words, they ſhould Tranſubſtantiate the Bread and Wine into his Body?

A. No, for ſince Reaſon and Faith teaches me that there is no change of ſubſtance in thoſe ſigns; ſight, taſt, touch and ſmell aſſure me that it is true bread and wine; reaſon tells me that a human body cannot be incloſed in breads accidents, and that accidents cannot ſubſiſt without their ſubject, and when it is deſtroyed; that it implies a contradiction that one body can be in heaven and in earth at the ſame time, and not in the middle ſpace: that it can have all its parts and dimenſions in one ſmall point, and be more ſpiritual than a ſpirit. Briefly, faith which teaches me that Jeſus Chriſt hath an human nature like to ours in all things, Sin only excepted, permits me not to believe that Jeſus Chriſt hath a body inviſible, impalpable, without dimenſions, without voice or motion: faith perſuades me that Jeſus Chriſt is in Glory at the Fathers right hand, permits me not to believe that his body is on earth, ſubject to be trodden under foot by Infidels, taken away by Thieves, eaten by mice, and ſuffer, now he is in Glory, more Reproach than ever he ſuffer'd during his humiliation here below; in a word, faith which teaches me that the heaven muſt receive him untill the reſtitution of all things, *Act.* 3. 21.

and

And that we have the Poor always with us, but that we have not him always, *Matth.* 26. 11. That he hath left the World, that he is gone to his Father, *John* 13. 1. and 16. 17. and 14. 3. hinders me from believing that he is here again on the Earth, ſhut up in a Pix *Matth.* 24. 26. *If any ſhall ſay, Behold he is in the ſecret Chambers, believe them not*; the Greek word ſignifies *Ciboires*, i. e. *the Boxes wherein the Sacrament is kept.*

Q. *But yet he hath ſaid himſelf of the Bread,* This is my Body; *and of the Cup,* This is my Blood, *Matth.* 26. 26.

A. Yes, but he ſaid likewiſe, that it was Bread; *He took bread, and ſaid, this is my Body*: and he ſaid of the Cup, that it was the Fruit of the Vine, *Matth.* 26. 29. And St. *Paul*, 1 *Cor.* 11. 26, 27, 28. ſays that we break and eat Bread. I am then obliged to believe that it is Bread, and the Body of Jeſus Chriſt.

Q. *How can one and the ſame thing be Bread and the Body of Chriſt, which are two Natures ſo different?*

A. It is Bread in ſubſtance, but the Body of Jeſus Chriſt in figure and ſignification, according to the nature of Sacraments, which take the name of the things ſignified, as likewiſe the things ſignified take the names of their figures, even as the Rock in the Deſert is called Chriſt, the Paſchal Lamb, a Paſſ-

over,

over, Circumciſion the Covenant of God, Jeſus Chriſt the Bread which came down from Heaven, the Vine, the Door, the light, *&c.*

Q. *How know you that theſe words,* This is my Body, *ought to be taken Figuratively?*

A. Firſt, Since Jeſus Chriſt by theſe words inſtituted a Sacrament, they muſt be underſtood Sacramentally, and Jeſus Chriſt inſtituting this Sacrament inſtead of the Paſſover, in which a Lamb is called a paſſage, it was reaſonable that in the Sacrament of the New Covenant, the ſign ſhould take the name of the thing ſignified even as the other did. Secondly, Jeſus Chriſt himſelf would have us to underſtand it figuratively, for he commands us to do this in remembrance of him, he would not then have us to Eat his Body really and corporally, for we are ſaid to remember only things corporal when abſent. Thirdly, Beſides our Saviour gives us this Body as broken and delivered for us; now he is not really broken in the Sacrament, but only in Figure. Fourthly, The bread is the Body of Jeſus Chriſt, as the Cup is the New Teſtament of his Blood, now a Cup cannot be a New Teſtament but figuratively, neither can the Bread be Chriſts Body any other way.

Q. *What can you anſwer to theſe words of our Saviour where he ſo plainly ſays, That his fleſh is meat indeed, and his blood drink indeed,* John. 6. 55.

A. I ſay, Firſt, That in this ſixth Chapter of St. *John* Jeſus Chriſt ſpeaks not of the Lords Supper, for it was not then inſtituted. Secondly, That the Body and Blood of Jeſus Chriſt is truly the meat and drink of our Souls, but not of our Bodies; that his Body is ſpiritual meat, and not material, and by theſe words Jeſus Chriſt teacheth us, that as truly as Bread and Drink nouriſhes our Body, his Body crucified for us, & his Blood ſhed for our Redemption, nouriſhes, comforts, and fortifies our Souls, for what Nouriſhment is to the Body, that Conſolation and inſtruction is to the Soul.

Q. *But this word indeed ſeems to exclude all Figure?*

A. Not at all, but only all doubt or untruth, for doth not Jeſus Chriſt ſay, that he is the true Vine, *John* 15. 1. and yet he is ſo only Figuratively.

Q. *How know ye that Jeſus Chriſt ſpeaks of a Spiritual meat and drink in the ſixth of St.* John?

A. Becauſe his diſciples murmuring at the the hardneſs of that ſaying concerning eating his Fleſh and drinking his Blood, he tells them, what if you ſhall ſee the Son of Man aſcending up where he was before *verſe* 62. inſinuating to them that when they ſhould ſee

him

him aſcend into Heaven, they ſhould not have ſuch groſs apprehenſions as to imagine they could corporally eat him on the earth: And that they might underſtand thoſe words ſpiritually, he adds, *It is the ſpirit that quickneth, the fleſh profiteth nothing; the words that I ſpeak unto you, they are ſpirit, and they are life,* verſ. 63.

Q. *How then can you eat Chriſt's fleſh, and drink his blood, as he commands us in this Chapter?*

A. Spiritually, and by faith, which is the mouth of the Soul, according to Chriſt's exhortation in this Chapter, *verſ.* 35. *He that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.* And it appears, that he ſpeaks not of a corporal eating of the Sacrament of Chriſt's body in this Chapter, ſince he ſays, *verſ.* 54. that *Whoſoever eateth his fleſh, and drinketh his blood, hath life eternal.* And, on the contrary; *Except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you,* verſ. 53. Now it is certain that many of the Elect are dead, and could not have this Sacrament. And *verſ.* 56. he ſays, that *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* Then the Manducation of Jeſus Chriſt and his dwelling in us, muſt be underſtood ſpiritually; for if it be neceſſary that we eat Jeſus Chriſt corporally, that he may dwell in us, by the ſame reaſon Jeſus Chriſt ſhould eat us, and we ſhould enter into his

body, that we might dwell in him.

Q. *How is it then that Jesus Christ dwelleth in us, and we in him?*

A. Jesus Christ dwelleth in us by his Spirit, and we receive him by faith; *Ephes.* 3 17. *That Christ may dwell in your hearts by faith*: and *John* 1. 12. *As many as received him, to them gave he power to become the sons of God; even to them that believe in his Name.* To believe in Jesus Christ then, is to receive him: and 1 *Joh.* 3. 24. *And hereby we know that he abideth in us, by the Spirit which he hath given us.*

Q. *If you take only the figure, and not the true body of Jesus Christ in the Lord's Supper, what advantage have you more than the wicked and prophane, who often take the figure as well as you?*

A. Very much: for the wicked only eat the exterior part of the Sacrament with their bodily mouth; but Believers, together with the Sacrament and Sign, eat the thing signified by faith, which is the mouth of the Soul; *viz.* the body of Jesus Christ which was crucified for us, and drink his blood which was shed for the Redemption of our Souls.

Q. *This eating with the mouth of the Soul seems to be an imaginary thing.*

A. Not at all: for as the Soul is as real a thing as the Body so the Operations thereof are as certain and real as those of the Body, or rather more certain; and if the Body is

really

really nourished by Bread and Wine in the Sacrament, the soul is not less nourished and strengthned by imbracing by Faith Jesus Christ our Saviour, who died for our sins, and rose again for our justification.

Q. *Do you not believe that the eating of the Sacrament of Christs Body, doth put into the Body a Seed of immortality, as Jesus Christ says,* John 6. 54. Whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day.

A. This saving effect doth not accompany the corporal eating of the Sacrament, but the effectual working of the Holy Ghost, which by Faith produceth a new life in the Elect, giveth them an assurance, and even beginning of a glorious immortality, as we are taught by St. *Paul, Rom.* 8. 11. *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

SECT.

SECT. LII.

Of Communion under both Kinds.

Queſt. MAY *one lawfully partake of the Sacrament under the ſign of Bread only, as it is practiſed in the Church of* Rome *at this time?*

A. No, For Jeſus Chriſt hath ſaid, *Matth.* 26. 27. *Drink ye all of it.*

Q. *But he ſpeaks to his Diſciples who were Prieſts and not to others?*

A. The Apoſtles did not appear there as Paſtors, but as the Lords Diſciples obliged to obey his Commands, and if this Command *Drink ye all of it*, oblige none but Paſtours, no more doth the other, *take eat*, both commands being made to the ſame perſons and conſequently then, the people muſt be deprived of the whole Sacrament.

Q. *Have ye no other paſſage where the people are commanded expresly to partake of the Cup?*

A. St. *Paul.* 1 Cor. 11. 28. commandeth all without exception to examine themſelves, and ſo Eat of that Bread, and Drink of that Cup; whoever then are obliged to examine themſelves, are alſo obliged to drink of this Cup; and ſince they of the Church of *Rome* under-

underſtand the words of Jeſus Chriſt, *John 6.* to be ſpoken of the Sacrament of the Lords Supper, what can they anſwer to words ſo expreſs *verſe* 53. *Verily, verily, I ſay unto you except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.*

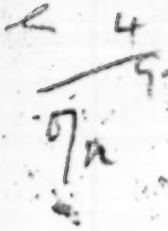
Q. *But what need is there of drinking, ſince under the Species of Bread, or of Wine, Jeſus Chriſt is wholly contained.*

A. This evaſion comes from a falſe Suppoſition that Jeſus Chriſt is corporally, and wholly contained in each Crum of Bread, even as it is uſual for one error to produce more; whereas we ſhould mark this, that ſince Jeſus Chriſt hath commanded the Cup to be taken as well as Bread, he would not have us believe this pretended Concomitance and Real, Corporal, ſubſtantial preſence of his Body, but would have us believe that the participation of the Cup is as neceſſary as the the partaking of the Bread.

Q. *Notwithſtanding there are examples of Believers in the Scripture, who have taken Bread only in this Sacrament,* Acts 2. 46. *It is ſaid that the Lords Diſciples continued in the breaking of Bread?*

A. The conſequence is moſt abſurd, that the Diſciples broke Bread, therefore conſequently they did not partake of the Cup; as if we ſhould ſay, there they have eaten conſequently they have not drunk; but were not

the

the Lords Disciples Priests and Pastours? They were certainly obliged then to drink the Cup, as well as to break the Bread, according to the Opinion of these of the *Roman* Church, that it was to Pastors that Jesus Christ gave this command, *Drink ye all of it.*

THE END.